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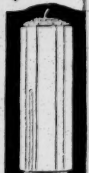

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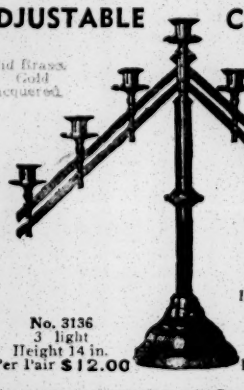

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A NATIONAL EUCHARISTIC CONGRE

23-26 September, at Clev

IT CAN BE confidently maintained tha late on the wisdom of holding Euchar conviction is supported, on the one hand, l which the Church has put upon them national Eucharistic Congresses, and the by the Holy See for such conventions, the mind of the Church. The Seventh Congress now in preparation in the Unit that our hierarchy have seen fit to appoin as promoter of Eucharistic Congresses, sho have thoroughly fallen in with this policy the idea is confirmed by the experience o the privilege of attending any of these g honor of Christ in the Blessed Sacrament away from these meetings with the assu has been accomplished. Each one enjoys t ing participated in an open and worthy has the conviction that others have shared act of worship.

Many of these benefits are evident. Th to our attention after the Congresses a form the basis upon which we judge of t gress. Most of their fruits, however, w least they will be difficult to estimate. *visibilia* which God metes out to those w

L REVIEW

-SEPTEMBER, 1935.—No. 3.

GRESS IN PROSPECT.

Cleveland.

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are none the less real, and we can count upon them even more than upon the visible effects when we come to sum up the total of influence exercised by the Congress.

We cannot now predict what will be the issue of the Seventh National Eucharistic Congress at Cleveland: it is still before us. Much may be said of its success after it has closed. There is in mind, however, as we go along with our preparations, more than the fact that these Congresses should be held periodically. These preparations have been under way for months; neither prayer nor work has been spared in our effort to insure, from the human side, the highest degree of success. We have taken into consideration the circumstances of the times and their bearing upon the Congress; we have estimated the temper of our country and its reaction to the religious demonstration we have in prospect. Although, therefore, we should hesitate to foretell the results of this effort, we are still working toward a definite end. We are ambitious of the general spiritual effects flowing from such an act of adoration; and in addition we feel that there are other definite blessings for which we can reasonably hope.

What, then, are the particular aims of the Seventh National Eucharistic Congress? We can set forth here some of its possibilities which have been expressly called to our attention.

I.

This coming Eucharistic Congress at Cleveland, like all others, is in the first place an act of religious worship. It is a member of that group of devotions which centers round the great mystery of Christ's presence with us in the Blessed Sacrament. It sums up all these devotions and expresses in a national way all the worship they pay to our Divine Master in this perfect manifestation of His love. It has, therefore, all the possibilities of any spiritual exercise. These possibilities are modified and extended by the concrete circumstances under which we are holding the Congress.

It is our first aim, therefore, to make of this Congress a great national act of praise of our Eucharistic Saviour. Private and local manifestations of reverence for the Holy Eucharist are of constant occurrence; but in this demonstration Catholic America is joining. Essentially, however, it remains an act of

worship, tending above all to proclaim the praise of God who condescends to dwell with us and to nourish us in the Holy Eucharist. Some splendor will be added to this " showing forth of the glory " of our God by the union of so many souls in a public proclamation of His sacred name. It is not altogether idle to think of this Congress as related to the sacred gatherings prescribed by the Old Law; for we are here engaging, as did the children of God of old, in a *national* declaration of faith and devotion. America is not all Catholic; but inasmuch as it is Catholic it will convene to sing its sincere Alleluia!

Special interest can be taken in this Congress when it is viewed as an act of reparation. Deep and extensive as may be our devotion to the Eucharist, as evidenced in our frequent Communions, our attendance at Mass, etc., we can still afford to think of the lonely churches and chapels, whether in city, village or country place, where the love of Christ keeps Him waiting for the adorers who seldom come. We can still be mindful of the large part of our people whose lives are marked by neglect of the Eucharist. We can also have in mind the materialistic tendencies of the vast majority of our people, the crying injustices which have crept into our social relations, the waves of crime that have enclosed so many of our youth, in general the great unworthiness of our land in which Christ maintains His residence. For all these neglects, for all these offences may our Congress make some atonement.

The thought of Christ's generous presence with us—in spite of our national unworthiness—should beget earnest sentiments of gratitude. Let us recall that the two great mysteries of divine charity, the Incarnation and the Redemption, are present in all they mean to mankind wherever Christ is present in the Eucharist. Let us further recall that this very Sacrament is our God-given means of expressing our thankfulness for His favors. Spiritual writers also bring before us the thought that the very presence of Christ among us in the Blessed Sacrament is an inestimable source of divine blessing. God looks upon our poor distressed land and measures its worthiness of His assistance not by a human standard, but by the presence everywhere of His Divine Son. The Congress in this regard can fill a great need. It is too seldom that we give expression to the gratitude we owe; it is actually rare that our nation as such

would be represented in any evidence of gratefulness. Let it be said that, while the rush goes on round about us, Catholic America is pausing to declare openly its appreciation of God's incomparable goodness.

Finally, the Congress will offer a unique opportunity of putting before our Heavenly Father the needs we have as a nation. May He find pleasure in our assembling to honor His Divine Son, and may He bless our land! United then with Christ our Head, how efficacious will be our *Pater Noster!* First of all, our petition should be: "Thy kingdom come, Thy will be done on earth as it is in Heaven." May He bestow upon us a more intimate sense of religion. How badly our nation stands in need of it! And in saying this we should think not only of our fellow citizens who have no church affiliations, but also of our own whose consciousness of religious responsibility is being deadened by the materialism which surrounds them. In union with our Redeemer we can also afford to cry: "Forgive us our trespasses!" They are many and they are grave. And men who look upon life with the guidance of Christian philosophy see the need of that covering of our offences to avert the disaster into which our land is being driven.

Such a beautiful act of worship our Eucharistic Congress can be; such we hope it will be: an assemblage of Catholic America, unified by a common devotion to its Head, Jesus Christ, in His Eucharistic presence. How dignified, how rich in deep religious emotion such a convention should be! Because of the dimensions it is sure to take on, we are aware of a danger that could interfere with the devotion which is its essential feature. In America excessive attention is paid to doing things on a large scale. In the matter of the Congress, however, not all will depend upon the external éclat with which it is conducted. We hope, indeed, for a large and magnificent demonstration. We hope that the convention will have, from its material side, all the attractiveness our efforts can lend it. We hope it will be known for its conveniences, smoothness of programme, human comfort. But it is our particular ambition that over all will reign the spirit of devotion. This will tell most in every way.

Even the material conveniences of the Congress will be greatly affected by the religious attitude of the pilgrims. An example

of this may be recalled from the closing ceremonies of the International Eucharistic Congress in Dublin. It was estimated that upward of a million people assisted at the Mass on that final day. From the park in which they had gathered they marched by different routes to the place of the closing Benediction. Throngs lined the streets and quays, but withal, the procession moved along in perfect order, with not the least disturbance of the well-laid plans. An observer could not help drawing the conclusion that such order was possible only because there reigned already in the souls of the participants the unanimity which makes for discipline. There was but one action because there was but one sentiment:—Come, let us adore Him!

II.

The Eucharistic Congress is an act of pious devotion which must bring rich blessings to those who make the effort to participate in it. Through the Congress we are seeking to win divine favor for our entire country; but we may, without being thought selfish, look for a special reward for those who by their attendance personally aid in its success. Most of the blessings which will flow from the effort will hardly permit enumeration, as they are of the spiritual order. We can let them rest with the generosity of the Lord whose very generosity is the cause of our convention. Still there are some blessings which should be evident, and we have definite ambitions of accomplishing these through the Congress. To limit our remarks, let us consider what the Congress may do for the body Catholic and for the promotion of private devotion to the Blessed Sacrament.

First of all, then, we hope that those who join with their fellow Catholics, from all sections of the county, to honor Christ in the Holy Eucharist, will return from the Congress with their devotion *enlarged*. Through this experience they should be brought to the realization of Christ's universal rule. His presence extends beyond the individual parish, beyond each diocese: it reaches to the ends of the land. It is a national concern.

There are many by-products of this widened view of Christ's Eucharistic influence which are of special moment to the Church in the United States to-day. The coming Congress will seek to make these explicit through the topics which are presented

to the pilgrims for consideration. The committee of bishops responsible for the Congress have selected as the theme of the meeting the pregnant subject: " The Eucharist, the Source and Inspiration of Catholic Action ". The speakers designated will strive to make clear the relation between Catholic devotion and Catholic corporate action. Under the circumstances they can hardly fail to drive home the lesson with permanent effect.

For the Congress is in itself an example of the finest Catholic Action. It realizes magnificently in our times the promise contained in the gatherings of the earliest Christian community in Jerusalem, which manifested Christian unanimity and solidarity most effectively when the Eucharist was their occasion.[1]

This must be sensed by all who participate in the Congress, when " with one mind and one heart " they are assembled round their Eucharistic Lord. Consciousness of this bond of Christian unity is, in fact, one of the great pleasures experienced at the Eucharistic Congresses. At the Congress in Dublin one of the speakers happily noted this. He called attention to the peculiar sense of intimacy among the pilgrims, and observed that it rose from the fact that each one knew that everyone with whom he brushed elbows had the same sentiment of welcome for Christ the King. The Congress is in this way like a materializing, a manifestation of the Mystical Body of Christ: the whole throng moves and thinks entirely in harmony with Christ its Head. The awareness of the immensity and unity of this Body of which Christ is the living principle, of whose actions Christ is the director, must make a lasting impression upon those who waken to it in this experimental way. We shall indeed feel that the Congress has accomplished something effective and lasting for the Church in America if the pilgrims bring away with them this realization of their part in the body Catholic, the conviction that for them as for all the members of Christ's Body the guiding principle must be: all for Christ.

This blessing for the Body of the Church really supposes an antecedent blessing for the individual member of it. And we hope that the Congress will create a new spirit of joy in the pilgrims for their private contacts with Christ in the Blessed Sacrament. In this also we would recover some of the spirit of the early Christians. One of the characteristics of the Church

[1] Cfr. Acts 2: 42 f; 4: 32 ff.

of the first centuries was its joy in Christ. Consider the disconsolate and dejected little group making its way back from Calvary where the Master hung dead between two thieves. But look upon this same group after Pentecost: animated, courageous, happy beyond words, rejoicing even in their sufferings for Christ. Their joy was full. Of this St. Paul reminded the Philippians when he urged them: "Rejoice, again I say rejoice!"[2] This was the support of the Christians when persecution came upon them; and the pagans wondered at their going so gladly to suffer and to die for Christ.

Our private attention to the Eucharistic Presence of Christ needs such an opportunity of manifesting itself. This need is met only in a limited way by local and parish celebrations of the Blessed Sacrament. At the time of the Congress we are united with the Catholics of the nation and pay our reverences to Christ before the nation; we are spreading our wings and flying to the sanctuaries of the whole land. In return faith is strengthened, devotion renewed. Any such public exhibition of our faith is a hardy exercise. It calls for a courageous effort, especially in a population such as ours. But it builds up our strength, a strength which will prove its value in all the other efforts we must make in faithful service of our God.

Our ambition, therefore, is that from the Congress there will spring an enthusiasm for Christ in the Holy Eucharist which will affect the individual pilgrim and the Church at large. We will gather as the pilgrims of old from distant corners of the land to the courts of the Lord on Mt. Sion. The true Paschal Lamb is to be celebrated. May we be fired with the spirit which led those caravans through rough and dangerous ways to spend a few days of joy in the Temple of Jerusalem where dwelt their God. But may we especially, in returning to our residences among the "Gentiles," carry with us a deeper appreciation of and affection for that life which is ours in union with Christ through the Holy Eucharist.

III.

Although the Seventh National Eucharistic Congress, like all its predecessors, is primarily an act of Catholic devotion, it must also have in view those who are not of the true fold. One

[2] Phil. 4: 4.

of the express purposes of the processions held on the feast of Corpus Christi is to impress non-Catholics. Since the Eucharistic Congress may be considered a glorification of the Corpus Christi demonstration, it also shares in this purpose. In a nation such as ours, in which Catholics constitute only some twenty per cent of the population, a public manifestation of our faith must take into consideration those who hold other religious opinions. But in this respect the forthcoming Congress can accomplish some good. Even those who stood on the fringes of the crowd which surrounded Christ witnessed His miracles and heard His words. Many became followers of the Master because they had seen and heard. We might also recall Bartimeus who, when he learned that Jesus was passing by, began to cry out: " Jesus, Son of David, have mercy on me." [3]

On several occasions, both privately and in public announcements, the Bishop who will be host to this coming Congress has expressed the desire that this possibility of the Congress be especially attended to. Not the least, therefore, of our ambitions for this Congress is that we may bring other sheep into the true fold of the Good Shepherd.

We are encouraged in this ambition by the confidence that the people of our city will receive the Congress with all the tolerance that is peculiar to America. This tolerance represents largely only an indifference to religion, or to the concerns of others; it is an attitude such as we Catholics might assume toward a convention of Masons, or the convocations of Protestant denominations. It is our object to take advantage even of this indifference in order to demonstrate through our earnest devotion that the Eucharist is for us a real influence, a religious force with objective reality.

To have accomplished this would be a satisfaction, even if nothing further were gained. America's most characteristic position toward religion, in fact her great sin against religion, is this very indifference. To an extent this follows from the thought, so prevalent outside the Catholic Church, that religion is something purely subjective, to be adopted in whatever form, or to be put entirely aside, according to the temperament or likes of the individual. If we could succeed in shaking the confidence of the crowd in this religion of irreligion, if we could

[3] Mark 10: 46-52.

convince them that there is a real supernatural Being whom we must worship, that there is a divinely revealed and constituted way of corresponding with this obligation, we would have moved them nearer to God through the acceptance of His revelation. The great mystery of the Eucharist can be the occasion of turning this indifference into curiosity, curiosity into inquiry, and perhaps inquiry into conversion.

At least the Congress can become a manifestation of that culture which springs from faith: the visible effects in our lives of the truths and principles which God has given us. How sadly our country needs this lesson! The human tendency to improve our ways of living is now turned almost exclusively to material means. Our educational systems are predicated entirely upon a materialistic philosophy of life, a philosophy which leaves God completely out of mind. As a nation we are neglecting the only principle which can give meaning to what progress we make in things material or temporal. Now, the Eucharistic Congress can establish that there exists for a large portion of our population a transcendental philosophy which is of actual influence. May we not also hope that for many it will go farther still, even to winning them over to that beautiful culture which distinguishes the lives of those intimate with Jesus Christ?

There is a type of non-Catholic which we should particularly consider when thinking of these possibilities of the Congress. This includes the man who has really a deep personal interest in religion, but who for various reasons has never given it expression or exercise. We can readily believe that there are many in this position, many who find it hardly worth their while to concern themselves with church because of the little satisfaction they receive from its services. An Anglican minister who entered the Church and was later ordained to the priesthood, once told the present writer that ignorance of the teachings and practices of the Catholic Church alone held numerous people outside her fold. For these the Congress can be a revelation.

There will, of course, be some diffidence, even some frowning: many will hesitate to show any approval because of the peculiar psychology which results from a secular or a Protestant training. Again, we know that the spirit of protest still exists in

our community, as it does in all parts of the land. Some of the seed will fall upon stony ground, and even some among the thorn-bushes. But we are confident that much also will find the rich loam in which it can germinate. May it bring forth fruit a hundredfold! Even the hesitant or unsympathetic onlooker can be influenced and moved from his hardness of heart. The opponent of the Church witnessing a scene of open and sincere devotion can well afford to ask himself if there is sufficient warrant for his attitude. He who fears the Church may be reminded that God is not in the strong wind nor the earthquake nor the fire, but in the gentle breeze; [4] or of the words of Christ Himself assuring Pilate that His Kingdom is not of this world.[5] He who insists on excluding religion from affairs of state and of society may wonder if he is not in error. The one even with his mind set on persecution may be led to suspect the jealous care in which the omnipotent God will hold those who are so attached to Him.

The Congress from this point of view can be very fruitful. The blessings earned for our country will be shared in by all—even by the unbeliever. The asperities in our relations caused by an intolerent spirit can to an extent be smoothed away. The land can become a more congenial residence for our Eucharistic Guest. Many minds will be turned in inquiry to the great dogma which can so deeply influence us. Who can say how many will be led to drink at the fountain of living waters? This rests with God's mercy. But we still can be ambitious and confident that new rays of glory with shine for our Eucharistic King in the " circle of the Gentiles ".

IV.

To accomplish any of these aims in full measure we are well aware that the Catholics of the nation must coöperate. But in this regard also we are confident. We realize that, while the immediate preparations are entrusted to local hands, the Congress is a matter of national interest. It is Catholic America's Eucharistic Congress.

This coöperation, however, can be of two kinds. First there is the union of spirit and intention which makes of us all one

[4] III Kings 19: 11 ff.
[5] Jn. 18: 36.

person offering this act of homage to Christ in the Holy Eucharist. This is effected particularly through prayer. May every Catholic heart in our country be filled with sentiments of devotion to Christ in the Blessed Sacrament! For many this will be the only means of participating in the Congress. But the other method—i. e. personal attendance—is also essential to the success of our effort. The nature of the ceremony demands this. A convention means that people convene; and the national meeting here in question means that all sections of our country be well represented. This spells a real national Congress; and for this we are particularly anxious.

We hope that both species of coöperation will be generous.

In looking forward to this Seventh National Eucharistic Congress, nothing should impress us more than the thought of its being in the ultimate analysis God's work. He is calling us together. We will gather from all sections of the land in response to the call because we recognize the voice of our Shepherd. In view of this we feel assured that we are not setting our ambitions too high, that we are not presumptuous in looking for abundant blessings from the Congress. God will draw from our efforts the good which is within His infinite designs. And when the meeting is over and we are inclined to study its results or estimate its measure of success, we may honestly declare with St. Paul: "I have planted, Apollos watered, but God gave the increase." [6]

WILLIAM L. NEWTON.

Cleveland, Ohio.

[6] I Cor. 3: 6.

THE WRITING OF PARISH HISTORIES.

SOME MONTHS previous to his recent resignation, Archbishop Hanna of San Francisco asked the coöperation of the clergy in a project which would eventually furnish the chancery with all the available data for the history of that archdiocese. "As sources of information," Archbishop Hanna writes, "I would suggest that you consult the parish registers, whatever clippings of diocesan or secular newspapers you may find preserved, local county histories, and particularly the more elderly of your parishioners, in whose memories is preserved much of the unrecorded history of the parish. You may find it worth while to make an announcement to your congregation for historical materials. There are not a few persons who treasure up newspapers, clippings, programs and other such material that may be of value. It will be necessary to make a judicious selection of what is really important and characteristic, avoiding the laudatory tone and long comments on single events."

Accompanying this official letter is a questionnaire divided into five general parts—Territorial Development, Church Property, Catholic Population, Parochial Clergy, and Historical Records. Eighteen topics cover the entire questionnaire and instructions are given for keeping the replies unform in size and scope for filing purposes. This questionnaire is the result of conferences with the Department of History in the Catholic University on the part of the Rev. Gerald J. Geary, Ph.D., who is in charge of the project as archivist of the archdiocese and who obtained his doctorate in the University with a successful dissertation on *The Secularization of the California Missions (1810-1846)*, in the preparation of which Dr. Geary was fortunate in having also the guidance of Dr. Herbert E. Bolton. Thoroughly familiar, therefore, with the source-material for the historical background of the Archdiocese of San Francisco (erected 29 July, 1853), Dr. Geary's work in this experiment will be followed with keen interest by all students of Catholic American history.

It must be confessed at the outset that with only a few exceptions the parish histories we possess are of comparatively slight scientific value. No criticism, however, is implied in this statement of fact. It is one thing for the student or the teacher

of Church history, with his training, his leisure, his facility in handling extant sources and in discovering others, to give his entire time and scholarship to such a work, and quite another for a busy pastor or his assistant to prepare a parochial history of exceptional worth. What is wanting is not zeal or esthetic appreciation of how such a book should be written, but a well-arranged *Guide to the Writing of Parish Histories.* Such a book for our American Catholic parishes does not exist. All that has been published considers conditions in other lands where the foundation of the parish often goes back to the Middle Ages. One such guide is a little volume by the Rev. John C. Cox, entitled *How to Write the History of a Parish* (London, 1895). Dr. Cox writes for the Anglican parishes of England where in most cases the pastor has at hand a collection of printed documents on the historical background of the congregation and its pastors from medieval days to our own. Another guide was published some years ago (1914) in the *La Vie Diocesane* of Malines by Canon Laenen under the title: *A Simple Treatise on the Subject of Parochial History* (*Een eenvoudig praatje over't opstellen eener parochieele geschiedenis*). Canon Laenen follows the historical method in urging that the work to be done be considered under three heads: 1) the material to be collected; 2) the design or plan of the work; and 3) those things which are to be avoided. There is a pamphlet (Rome, 1918) by Canon Ferretti of the Congregation of Rites, entitled: *Lesser Ecclesiastical Archives* (*I Piccoli Archivi Ecclesiastici*), which contains many excellent suggestions; and another cogent guide is that of Father Wonish, O.S.B., of Vienna, with the title: *The Parochial Archives and their Keep* (*Das Pfarrarchiv und seine Ordnung: praktische Winke*, 1907). Abbé H. Guillaume in the *Revue d'Histoire de l'Eglise de France* (1923) published a series of articles on *How to Compose a Parochial History* (*Comment concevoir une Monographie paroissiale?*); and recently (1932), H. M. Barron of Wadham College, Oxford, issued a small work on *Your Parish History: How to Discover and Write it.* To these may be added an excellent pamphlet by A. Hamilton Thompson, *Parish History and Records* (S.P.C.K., London, 1919), which was written to satisfy the demand made by many Anglican rectors in England who were interested in preserving the historical past of their parishes. All these pub-

lications, however, are of little help for our parish histories, since they deal mainly with the sources for the medieval foundations of parochial life in England and on the Continent. Occasionally there appears in some foreign Catholic periodical an article which has a distinct bearing on our American conditions, such as the series which began in the 17 September, 1932, issue of the *La Semaine Religieuse* of Paris on the deplorable state of parochial archives in France (*Le sort melancholique des Archives paroissiales*), which the writer calls *un délicat sujet.*

The first formal questionnaire in the history of the Church in the United States is that issued by Archbishop Maréchal shortly after his consecration as Neale's successor (14 December, 1817). In a covering letter he writes to his priests—"it is a sacred duty on me to get acquainted with the present state of all the Catholic congregations of this Diocese. To obtain this important knowledge I find myself under the necessity of troubling you with this letter persuaded that you will cheerfully transmit to me all the information in your power which you judge any value to me." The questionnaire was as follows:

MAIN CONGREGATIONS.

1. What is about the extent of the territory it embraces?
2. How many Catholics in it?
3. How many communicants had you last Easter?
4. Have you a church? Is it a wooden or brick building and what are its dimensions?
5. Who is the legal owner of it?
6. Is it provided with all the sacred vessels, vestments, and necessities for the decent celebration of Divine Worship?
7. Is there a house annexed to the church, or are you obliged to board with some decent private family?
8. Do you administer the temporals of your church, or is it in the hands of Trustees? If the latter case, do harmony and peace exist between you and them?
9. Does the congregation provide for your maintenance or have you some other means of living?
10. Are you sufficient alone for the service of the congregation, or do you wish to have an assistant Priest?
11. In the latter case would the members of your congregation be willing to contribute to his decent support?
12. How long since the sacrament of confirmation has been administered in it?
13. How many about, approach the sacred table every time you keep church on Sundays?
14. What are the vices most prevalent in your congregation?
15. Do you keep registers of Baptisms and Matrimony?

16. Have you some families in your Congregation conspicuous by their zeal, piety or fortune; which are they?
17. Do you experience any particular difficulties in the exercise of your sacred duties of ministry? And in what do they consist?
18. What is your age? Are you strong and healthy? How long since you attended this congregation?

MINOR CONGREGATIONS.

1. How many? What is their name?
2. What is the approximate number of Catholics in every one of them?
3. Where and at what distance from the place of your residence are they situated?
4. Is there any so important that it would require a resident clergyman?
5. Do you celebrate Mass in private houses or have you churches in each congregation?
6. How many communicants had you last Easter in every one of them?
7. How often do you visit that congregation?

Maréchal's remarkably clear Report to Propaganda (16 December, 1818) displays so profound a grasp on the conditions of Catholic life in the American Church that one has no hesitation in concluding that his priests coöperated fully with him in gathering this information—information, in fact, which makes his Report one of supreme value in our history.

Another formal questionnaire is that composed by Bishop Alerding of Fort Wayne for his history of that diocese, published in 1907. In the preface to this volume he tells us that on 18 December, 1905, he sent the following circular to his priests with the request that the answers be returned within six months:

A. The history of your place before it had a church. If the name of the place was changed at any time, give the change or changes. Record the visits of the earliest missionaries to your place or district. When did it become a STATION, that is to say a place without a church, regularly visited? Who were these visiting priests? Where did they reside? Give some interesting particulars of this period. Were there any note-worthy lay-men? What was the number of souls at this time? What was the complexion of the Catholic population as to nationality?

B. The history of your place when it became a MISSION, that is to say, when it became a place with a church regularly attended. What

priests had charge of it during this time? Where did they reside? In each case, if possible, give the year, month and day when they took charge and when they ceased to have charge of the mission. When was the first church built? Describe this church. Who was the priest in charge at the time of the building of the church? What was its cost? How was the money raised? Give interesting particulars of this period. Were there any note-worthy lay-men, with reference especially, to the founders of the parish? What was the number of souls at this time?

C. The history of your parish: 1. The *church grounds*. How much ground has the church? When was the ground acquired? Was it secured at one time or different times? What was the cost? What priest or priests had charge at the time of these purchases? Where did these priests reside? 2. The *church*. When was it built? Who was the priest at the time? Describe the church, the style of architecture, the decorations, the furniture, etc. How much did it all cost? How was the money raised? Have improvements been made on the church since its erection? What were they? When were they made? What did they cost? Who was the priest at the time? What is the seating capacity of the church? If the present church is not the first church, then give the history of the former church or churches. 3. The *school*. When was it built? Who was the pastor at the time? Give the dimensions of the building. Its capacity for school purposes. How much did it cost? How was the money raised? Have improvements been made since? What were they? When were they made? At what cost? Who was the pastor? 4. The *teachers*. Who teaches the school? Are the teachers male or female? Are they lay or religious? If religious, of what community? How many teachers? What grades are taught? Is there a high school or academy? How is the school supported? What is the attendance at school? Where do the teachers reside? If in a house specially for them, when was this house built? What did it cost? Who was pastor? What improvements since? When made? At what cost? Under what pastor? 5. The *priest's house*. When was it built? Who was the pastor in charge? What was the cost? Have improvements been made since? Is the present house the first? If not then give the facts, dates, etc., concerning the former house or houses. 6. If your church property has still *other church buildings*, mention them, giving full information concerning the time of their erection, their cost, their purpose, their improvements, etc., as suggested by the above questions. 7. Give an account of the *cemetery*, its area, its cost, and other facts. 8. What is the estimated value of your *entire church property*? What is the amount of debt on the same? 9. Name the various *societies* in your parish. Give the dates of their organization, their membership, their

purpose, the good accomplished, and so forth. 10. What is the number of *families* and the number of *souls* in your charge? 11. Mention any remarkable or extraordinary *events* in the history of your parish. 12. How many *boys* of your parish have become priests or have entered religious communities? How many *girls* have become sisters? 13. What *laymen* have done your parish noteworthy services? What were these services?

D. *Missions and Stations.* If you have charge of any Missions or Stations in addition to the church of which you are the resident pastor, then give information concerning each of them, such as is suggested by the foregoing questions.

E. The *priests.* Give a complete list of the priests who served the Catholic people of your place or of your district in the early missionary days, and of the priests who visited your place when it was a station, and of priests who attended the same when it became a mission, and of the priests who became resident pastors. Give the dates on which their labors began and ended. It would be an act deserving special commendation, if a brief biographical sketch of each of these priests were given. If your parish has or has had assistant priests, *the names, dates,* and brief biography of them are wanted.

F. Above all, give your own biography.

Bishop Aldering does not state whether or not he was successful in securing fully the considerable data he sought, but a survey of the parochial sketches in his *Diocese of Fort Wayne* would indicate that his questionnaire was answered in a rather complete way by the majority of his clergy. The venerable historian of the Archdiocese of St. Louis, Monsignor John Rothensteiner, wrote a short article on the subject in the St. Louis *Fortnightly Review* (15 September, 1916) entitled: "On the Writing of Parish Histories". His practical suggestions are of prime value to all who attempt such a work. The importance of a parochial history, he states, lies in this: *that parish priests can never safely confide the work to anyone else.* "Some parishes," he says, "are of earlier, some of a more recent, date; yet all have a history worth preserving. There may not be any very striking facts to record. At first sight there may not be anything that seems interesting; yet it is plain that the daily coöperation of a number of people, actuated by a Divine principle, and striving after one great end, must have led to certain events, the memory of which would instruct and cheer and console, if not the great world without, at least the friends and

descendants of those that participated in them. And it is exactly the earliest history, the first germinating of the word of God in the new soil, the springtime of a parish, that is most interesting and delightful to the student. As the beauty and fragrance of the awakening year are dearer to our hearts than even the waving fields of summer or the rich fruitages of autumn, so also the humble origin and first struggles and vicissitudes of a parish are more interesting to us than the greater events of its prosperous latter days."

Monsignor Rothensteiner gives the principal facts to be ascertained in the following list of queries:

(1) Date of foundation, name of parish and its founders, sketches of all priests connected with it in any capacity; also, if obtainable, the building-history of church, school and other edifices. Inscription on bells, organ; special celebrations, dedications, and jubilees; children of the parish who became priests and nuns.

(2) Ethnical composition of the people of the parish, country of origin, language, numbers at various times.

(3) Extraordinary events, as floods, fires, losses by war, or other causes.

(4) Eminent personages of the laity, converts, marriages, burials.

(5) Old customs, singular characters, legends and traditions; of course, only such as are connected with the parish in some way.

(6) Societies and sodalities, with date of foundation and brief relation of their activities.

That same year (24 November, 1916) Bishop Thomas E. Lillis, of Kansas City, Missouri, issued a questionnaire to his clergy which merits inclusion in this survey of the problem:

(a) When and by whom was parish established? Name of Church, its cost. Number of families at time of organization. Present number of families. Names of pastors (and assistants) who had charge of parish. Deceased priests (year of death). Members and benefactors interested in welfare and progress of parish. Converts. Rectory. Cemetery.

(b) School—When organized, teachers in charge, its growth, number of pupils, cost of building, teachers' residence.

(c) Academies, convents, hospitals, charitable institutions in the parish. When established. Religious Orders in charge.

(d) Catholic societies, Sodalities, Confraternities. By whom and when organized. Number of members.

(e) Notable events: Dedication services, Confirmation Day, Jubilees, Missions, Conventions, Distinguished visitors, etc.

No doubt other projects of a similar nature have been launched which are not known outside diocesan boundaries. One of the most elaborate questionnaires to be issued recently is that by the Catholic Historical Society of St. Paul for the purpose of collecting data for the history of that archdiocese. The twenty-six questions to be answered are a good indication to the prospective writer of a parochial history of the lines his research should follow. These are:

(1) Official name of parish; name of city, town, county. Was the name ever otherwise?

(2) Present parish boundaries? If a mission parish is attached give its name and boundaries.

(3) Was the parish ever part of some other parish, and if so of what one?

(4) Was the parish ever divided; if so what parish or parishes were formed from it?

(5) When and under whose direction was the present church building erected? If ever enlarged, decorated, or notably altered, when and under whose direction?

(6) If the present church is not the original one, how many preceding ones were there, when and by whom built, and where located?

(7) When, where and by whom was the holy sacrifice of the Mass first offered within the present parish limits? In what other places was the Mass offered before the erection of the first church?

(8) What is the first baptism recorded? The first confirmation? The first marriage? The first burial?

(9) What official records are kept at the church, rectory, school, etc. How far back do they extend?

(10) What is known regarding the first settlement of the locality and the arrival of the first Catholics? Where did they come from?

(11) What missionary priests exercised the sacred ministry in the locality before the coming of the first resident pastor? Where did they come from and how frequently?

(12) Name the resident priests (pastors and assistants) to the present time with dates of the beginning and end of their service.

(13) Name the priests, if any, who died while in the service of the parish, with date of death and place of burial.

(14) Name as many as possible of the pioneer parishioners, especially those who rendered extraordinary service in the parish interests.

(15) Indicate the racial or national composition of the parish population, the sources of immigration, the number of population at successive stages.

(16) What methods of religious instruction before the establishment of the parochial school? Date of establishment of school, convent, etc.? What religious communities are or were in charge? Names of superiors, principals, teachers? Number of pupils from time to time?

(17) When was the parish cemetery established? Was it ever enlarged or its locality changed?

(18) What data regarding rectory and other parish property?

(20) What data regarding parishioners who have been distinguished by vocation to the priesthood or the religious life, and among the laity as leaders in professional or commercial life or in political or social service?

(21) What societies or organizations in the parish at present and in the past, devotional, charitable, educational, social, etc.? Are their minute-books preserved, or other record of their activities?

(22) Has a sketch of the history of the parish ever been published in any book or pamphlet or prepared in manuscript? If so is there a copy in the Library of the Catholic Historical Society?

(23) Are there any parish publications and files of the same preserved, such as parish monthlies or annuals, programs, announcements, etc.? Are there any scrap books of newspaper clippings or other historical materials? Any photographs of persons or places? Any letters, diaries or similar material of historical value?

(24) Is any such material available for donation to the Catholic Historical Society? Or is it otherwise held in safe-keeping and accessible to properly qualified persons?

(25) What events of importance are noteworthy in the life of the parish, such as the number of parish missions or retreats, the number of conversions, charity work, public lectures, study-club work, the support of the Catholic press and Catholic literature, efforts for civic improvement, etc.?

(26) What extraordinary events peculiar to the locality are noteworthy from pioneer days to the present?

The latest questionnaire, to which reference has already been made, is the *Questionnaire on Parish History* issued in August, 1934, by Archbishop Hanna of San Francisco. This questionnaire has been well thought out and is the result of a comparative study of similar documents. It, too, deserves to be printed as a guide to the parochial historian.

Official name and address of parish.

Date of its establishment.

TERRITORIAL DEVELOPMENT.

1. From what parish or parishes was your parish originally formed and what were its original boundaries?
2. Give in chronological order any additions made to the original territory, naming the parish from which each increase was obtained.
3. Describe in chronological order all transfers of territory from your parish, specifying whether it was given to a newly created parish or to an already existing one.
4. Give the names and boundaries of missions orginally attached to your parish; also of missions later attached to your parish.
5. Give in chronological order the names of missions detached from your parish, specifying whether they became independent parishes, were transferred to another already existing parish, or were suppressed.

CHURCH PROPERTY.

6. Describe the beginnings of Catholicism within the present parish limits, particularly the building first used for divine services.
7. Give the location and original cost of property, the date of construction, the names of architects and contractors, the size, type of material construction (frame building, stucco exterior, stone reinforced, concrete and steel, brick facing on brick building, brick facing on steel frame), and final cost of building and equipment of the first permanent parochial and mission churches, and of all later churches or additions, naming the reason for each change and the pastor responsible for it. Also describe briefly the events of historical interest associated with each church such as dedication services, religious celebrations, missions, etc.
8. Give the location and a description of the place of residence of the first pastor.
9. Give the location and original cost of property, the date of construction, the names of architects and contractors, the number of rooms, type of material construction, and the final cost of building and equipment of the first permanent rectory and of all later rectories or additions, naming the reasons for each change and the pastor responsible for it.
10. Excluding the school properties and buildings, give the date, location, and cost of other properties and buildings acquired by the parish, naming the reason for each acquisition and the pastor responsible for it.

CATHOLIC POPULATION.

11. What was the size and predominant nationality of the original Catholic population of your parish and of each of the missions attached to it?
12. Indicate later changes in the size and nationality of the parish population at successive stages.
13. Name outstanding pioneers associated with the early history of the parish.
14. Give a chronological list of the boys from your parish who entered the priesthood, or brotherhood, and of the girls who entered the religious life, giving in each case the family name, name in religion, name and address of the religious community or diocese, and the date of ordination or religious profession.

PAROCHIAL CLERGY.

15. Give a chronological list of the pastors and administrators of the parish, attaching to each the dates of their tenure of office and a short biographical sketch of the important events of their pastorate, last sickness and death, etc. If there was a transfer of the parish from seculars to religious or vice versa, note this change in its chronological order.
16. Give a chronological list of the assistants attached to the parish, giving for each the dates of their tenure of office and a brief biographical sketch.

HISTORICAL RECORDS.

17. Give a list of the extant sources of information for the history of your parish, such as baptismal, marriage and census records, correspondence, county histories, secular or diocesan newspapers, etc., specifying the years for each. Also mention rare photographs or paintings of early buildings, pioneer priests, etc.
18. If there is a printed historical account or any printed matter relating to the history of your parish, please send an available copy to the Cathedral Archives, 1100 Franklin Street.

Please type answers, numbering them according to the order listed. One copy, with your signature, should be sent to the San Francisco Cathedral Archives and the other kept in the Parish Archives.

The importance of parish histories is not fully realized. To many, these little brochures are considered ephemeral, of no permanent value, mere *Flugschriften*. Geographically, the parish is the smallest juridic unit in church administration, but it is precisely in proportion to the accuracy and com-

pleteness of the printed history of the parish that the diocesan historian will be enabled to present us with a general picture of Catholic life and action, so desirable and indeed peremptory, if the future national historian is to enter into the more profound problems of the growth of Catholic institutional factors and especially of the permanent influences Catholicism has gained in the spiritual progress of our country.

Some years ago (1923) in a presidential address before the American Catholic Historical Society of Philadelphia, the writer said:

> The parochial historian is the hewer of wood and the drawer of water for the diocesan and national Church historian. His duty it is to assemble and make accessible the materials for the story of the Church within his limited chosen area. The value of his parochial history depends upon the use which the specialist makes of original records; and its ultimate lasting qualities depend upon the amount of unpublished material which he brings to light in his researches. This note should be struck at the outset, because false quantities have crept into much that has been written in the parochial historical field.

For the past score of years, hundreds of these parochial histories have passed under the writer's observation; and, with all the good will possible toward their authors, the truth should be told that, with few exceptions, this historical (or literary) activity is almost worthless for the diocesan or national Catholic historian. Without plan or method, with no conception of the necessity of basing facts upon reliable sources, often hurriedly compiled by overworked priests in the mission field, too often the result of unscrupulous local advertising agencies (mainly Catholic), these little volumes which now make up a fair-sized library are the despair of those students who look to the future of American Catholic historiography.

Whilst it is not to be expected that any general rules for parochial history-writing can be applied to all parts of the United States, there are, nevertheless, certain methodic principles which should not be ignored if the work is to have permanent worth. All historical work is divided into three parts: 1) Research; 2) Criticism; and 3) Composition. Or, to make it clearer: 1) the Gathering of the Data; 2) the Criticism or Evaluation of the Data; and 3) the Presentation of the Facts in a readable form. Of the three the least difficult is the third.

The search for source-material is vitally necessary and should consume most of the time alloted for the composition of any historical work. What are these sources for a parish history? The first principle—so often violated by our parish historians—is to realize that the parish or congregation whose story they wish to tell is not an isolated unit in the local community. Much that has been written, has been written as if our congregations were exiles in their own land. Usually, there are no indications given of the Catholic bonds to the place itself, to the social and political status of the community, or to economic conditions which so largely enter into the progress of our Catholic people. Hence, it is not sufficient to confine the research to the parochial registers, the Sunday announcement books of the past, the diocesan newspaper, parish bulletins and such like. The entire *milieu* of the parish must be studied. The ethnic, political, social and industrial history of the town or city should first be mastered; and if the town or city is one of prominence or of historic antiquity in the State, then the State history should also be mastered. The *Guide to the Study of American History* (1912) by Professors Channing, Hart and Turner, although out of date now, and Professor Hockett's excellent little manual, *Introduction to Research in American History* (1931), give a good list of State histories. This latter volume also presents in a practical way the present method of historical technique. For the histories of towns and cities, there is Bradford's *Bibliographer's Manual of American History* (5 vols., 1907). In order to keep the research abreast of the latest writings on the subject of town or State history, recourse should be had to such publications as the bulky *United States Catalogue*, the *Cumulative Book Index*, Griffin's *Writings on American History*, the *Readers' Guide to Periodical Literature* and other indexes which are fairly complete in Hockett's *Introduction*. Obviously these can only be found in the larger libraries. The publications of the local historical societies should not be overlooked; for these there is a *Bibliography of American Historical Societies* in vol. II of the *Annual Report* (1905) of the American Historical Association, and under this head the parochial historian should not overlook Dr. Leo F. Stock's *List of American Periodicals* (1934), where accurate indications for the publications of all American historical societies will be found. The

Readers' Guide will often reveal articles which throw considerable light on past and contemporary conditions of the locality. Over a million articles have been indexed in the *Guide* up to the present. These are but rudimentary suggestions for the beginning of the research on what may largely be called the non-Catholic background to the parish itself. The history of the non-Catholic churches of the locality may also augument this background since these latter so often are identified with other than religious conditions. In this environmental study, a knowledge of the social and industrial situation of the town or city is more important than appears on the surface.

It should be stressed here, however, that while the parish historian is not writing the history of his town or city, all this knowledge is necessary if he is not to present a truncated chronicle of his parish or a mere torso of its past. Guides to the Catholic background of the parish or diocese are indeed few, but what exists is of first-hand value. Our national Catholic historians (De Courcy, John Gilmary Shea, John O'Kane Murray, and others) have laid the foundation for all knowledge of the Church in the United States as a whole, though their value ceases with the centennial of 1876. Since then we have a considerable number of provincial and dioecesan histories which carry on the chronicle of American Catholicism to our own times. An attempt has been made to give a survey of what has been published since John Gilmary Shea's death (1892) up to the present by the writer in the ECCLESIASTICAL REVIEW for May, 1931, in "Recent Studies in American Catholic History"; and in this regard it may not be amiss to add that the bibliographies appended to the *Studies in American Church History* printed by the doctors of philosophy at the Catholic University of America, will be found helpful in giving the parish historian the assurance that he has not missed any work of importance on his subject.

A final word on this section, namely, the gathering of the data, would be to direct the parochial historian to our Catholic historical societies of New York, Philadelphia, St. Louis, Chicago, Austin, and Dubuque. The annual or quarterly publications of these Societies are rich in materials for the history of the Church in all parts of the United States. To these should be added Griffin's *Researches*, for which there is an Index published by the

American Catholic Historical Society (1916). The next source for investigation is the Catholic newspaper which may be considered of primary value in the present state of our historiography. Indications for discovering and collecting these newspapers are given in the article referred to above in the ECCLESIASTICAL REVIEW. If the parish be old enough, then research should also be made in those literary magazines which have long since ceased to appear, but which carried current "Intelligences" from correspondents in various diocesan centers, such as *The Metropolitan* (1830, 1853-59), the *Religious Cabinet* (1842), and the *United States Catholic Magazine* (1845-1849), all of Baltimore, the *Catholic Cabinet* of St. Louis (1843-45) and others, a complete list of which will be found in Vol. IV (1893) of the *Records* of the American Catholic Historical Society. Another fruitful source for historical data will be found in the biographies of our bishops. No complete list of these biographies has been made, but a partial survey is given in the article already mentioned.

With this *bibliotheca* before him, the parish historian begins the fundamental work of collecting and evaluating his data. The rule is that every fact which reveals the past of the parish, of its clergy and of its people, should be extracted from this source-material. Only one fact should go on the card or *fiche*, so annotated that it will be easy at any time to check back to the reference itself. These cards should be duplicated or triplicated if necessary, so as to put them in an index according to time, place or idea. The cards should be uniform and the chronological index is the most practical. What facts should be sought for? The truth is that nothing should be neglected. Everything bearing on the growth of the parish as a distinct institutional unit in the diocese should be chronicled. The indications given above in the questionnaires, especially in that of the Archdiocese of San Francisco, will suffice. Parish differeth from parish, and the parochial historian who knows his people and their problems can easily draw up a category of questions—questions to which he subjects every single source, whether it be a civil history of the town, city or State, provincial or diocesan histories, biographies of the priests and bishops of the diocese, newspapers, periodicals, parish bulletins, and finally parish archival material. One of the few successful parish his-

tories we possess owes its fulness and accuracy to a printed questionnaire scattered widely throughout the parish to Catholic and non-Catholic alike. Registers of baptisms, marriages, burials, first communions, confirmations, and of parish societies are not dead, dull pages. Every name with its accompanying date is a clue to episodes in the past of the parish and every announcement in the books for that purpose holds a key to a wider and deeper knowledge of the congregation.

The parochial historian, even of the older groups of parishes throughout the country, faces a grave problem in the matter of traditional accounts of past events and of persons who participated in the founding and the growth of the parish. The evaluation of oral tradition is one of the most difficult of all factors in historical criticism. There is an ever-present danger of the distortion of truth, since two uncertain powers of the soul are involved: memory and imagination. Yet, tradition is such an abundant source of our historical knowledge that it must not be brushed aside as negligible. There is but one way to control it: by gathering from as many persons as possible an account of the same fact and by balancing these accounts through contrast and comparison until the nucleus of the truth is reached. This is the most wearisome part of the task and it becomes all the more so when the parochial historian leaves the realm of the external or temporal side of the congregation and enters into that more intimate and more realistic part of the progress of the parish: the spiritual aspect of the past of its people. Here the priest alone can walk securely. His sacerdotal instinct will guide him, where a lay mind, however capable, will fall into the quicksands of erroneous evaluation of these facts. Here the priest alone is the living heir of God's action on the hearts of his people. Former pastors and assistants are more to be trusted in the matter of traditional factual knowledge than the people, and the bishop himself may often be able to throw a clearer light on such facts than the clergy who ministered to the congregation. The writer's experience has taught him to ask all who possess this traditional knowledge to write their memories of the same and then to compare these statements until the reliable facts emerge from the criticism involved in the process. In the main, the parochial historian, while respecting all such traditions, will find them of secondary value unless documentary evidence is extant to substantiate them.

By a rigid adherence to the rule that only one fact should be put on the card, that all facts should be thoroughly substantiated before being accepted for the work, that no factors in the life of the parish be overlooked in gathering and evaluating the data, and that as far as is humanly possible no sources be neglected in amassing these facts, the writer of a parish history is ready to begin the third and last part of his work: composition. The writing of a parish history will be a comparatively easy task in proportion to the number of substantiated facts at the historian's command. The story should first be written out in chronological fashion with no attempt at what is called style. Once the historian begins to "write," his manuscript deteriorates historically. Herein lies whatever genius or ability the writer possesses. Ten, fifty, a hundred times these facts should be mulled over, until gradually the high points of the story emerge from the mass of data collected, a plan gradually evolves, divisions present themselves and give symmetry to the mosaic of the work, cause and effect are better understood, in an indefinable way the chain that binds the facts together becomes visible, and the whole *movimento* of parish life and action begins to shape up in a true perspective, while the writer gains more and more confidence that he is able at last to describe things as they actually were at the time. Once this moment has been reached, the writer may allow his own genius to control the task of description. Embellishments may then follow, care will be taken to follow the rules of style, and with proper discretion and restraint, the history will not suffer at the expense of rhetoric, nor will rhetoric be absent in presenting the facts themselves. To secure this, no writer can depend fully on himself. The criticism of discreet friends must be called upon for advice and judgment. Then comes a period when the manuscript itself should be carefully laid away for a time so that the mind, coming to the chronicle for a second or third time, will be all the more objective and less influenced by the danger of sacrificing the history itself to the style in which it is presented. It goes without saying that not one word, not one line that might give scandal to anyone should ever be written; if there be such episodes in the history of the parish which should not in justice to historical truth be ignored, the responsibility involved should not be assumed by the writer alone. This is a matter which requires the judgment of his superiors.

Above all else, and here one may venture a statement which is the result of a score of years' study of parish histories, the writer of these important brochures or books should remember that he is describing a spiritual, a religious, institution and not a society of men and women who happen to belong to the Catholic Faith within a given locality. It is not the bricks and mortar, the financial support, the celebration of this or that civic event in which Catholics participated, the number of children born, or the number of marriages and deaths that are of primary importance. It is the divine life of the parish. It is the visible and invisible action of the Holy Spirit on the hearts of the people. It is the response they have given all along the years to the divine inspiration to live lives of sanctity in the world. It is the charities exercised by one and all. It is the frequentation of the Sacraments, the response to the devotional life of the parish, the intimate dependence of priest and people in seeking the higher things of God. It is these and many other aspects of the spiritual life of the parish that should be chronicled *ad rei perpetuam memoriam*. This means, as is obvious, that such a parochial history cannot be written in a day, a month, or a year, and that it cannot be presented to the Catholic Church of our country hidden between scores of advertising pages which commercialize it and lower it to something that need not be categorized. There need be no fear of composing what is called a " pious " book; the facts themselves will control that danger, if indeed it be such. Such a book should be a labor of love. The bishops who have guided the diocese in which the parish lies, the priests who have been the shepherds of the flock and who have been the inspiration of thousands in their triple work of sacrifice, sanctification and enlightenment, the people who have contributed to the steady march of the conquest of the world being made by the Holy Ghost—these are the natural foci of all this inner life, this more intimate life of the Spirit. And it is the history of this life which should be perpetuated. The writer has said elsewhere on this subject: " The priest alone should write this history, for no one else should be allowed to enter this sanctuary of the story of God's action on the hearts of His people."

Not all parishes in the United States need to have their histories written, but all parochial centres should prepare for their

future historian by the careful preservation of all source-material which will reveal its temporal and spiritual growth. More and more our national historical societies are realizing the necessity of instruction in this preparation for the future. Recently, the American Historical Association issued through its Public Archives Commission a small brochure on *The Preservation of Local Archives* (1932).

This preparation for the future parish history involves a serious attention to all contemporary source-material. The easiest way to keep this under control is to have a loose-leaf parish chronicle wherein the pastor or one of the assistants will list the chief events of the progress of the congregation in chronological order with a brief reference to the daily press or to the Catholic newspaper of the diocese in which the future historian will find data for his retrospect. It goes without saying that where these press notices are jejune or incorrect, the chronicler should add under the event itself whatever he deems of value for the future. All letters or memoranda apart from the chronicle should be kept in chronological fashion in a letter-file. Any other system (alphabetical or subject index) is bound to prove confusing. Letters should never be allowed to remain in their envelopes nor should they be left folded. The envelope should be attached to the letter wherever it is necessary to provide the date of mailing. The use of clips or pins is a mistake; gummed labels should be used. Newspapers of the better class are no longer ignored by American historians. From John Bach McMaster's time to the present they are being studied more and more for the historical development of our people. The only advice necessary here is that clippings without the name of the newspaper and the date of issue are practically worthless. The writer knows of one great Catholic collection of a hundred volumes of newspaper clippings on the history of one of our largest archdioceses, compiled by a layman of saintly memory, which are largely useless because of this inattention. A competent member of the parish might be appointed for this task. The rules to be followed are simple—the title of the newspaper, the place and date of the issue, and only one item or clipping to be attached to a page. The paper used should be of sturdy texture, and if paste is used, it should be free from impurities. Where the item or clipping is too long for one page,

a second or third should be used rather than paste the columns parallel. The second and third pages should of course carry the same heading as the first page. Regarding the keeping of authentic records of the parish—the registers of baptisms, confirmation, marriages, and deaths—nothing need be said here, since the care of these is especially determined by the Code of Canon Law (canons 470, 576, 777, 798, 1011, 1103, etc) and by diocesan statutes. The suggestion is made, however, in the case of our oldest parishes, that where these registers are in danger of deterioration owing to the paper and the ink used, or to faulty binding, these should be photostated and the original records be sent to the diocesan archives. The work of photostating or photo-filming has become quite simple and is not costly. Only a reliable Catholic firm should be employed for this work and care should be taken to make absolutely certain that no copies of the photostats remain with the firm in question. In fact the whole process should be completed under the pastor's eyes. Under this respect, it is urged that films be made of all parish celebrations, then developed and put away in the parish archives, in tin boxes properly labelled.

In the actual composition of the parish monograph it is highly important that the work be first carefully planned. There are three main sections—the initial pages, the body or text of the book, and the final pages. The initial pages contain generally: 1) the title-page; 2) the dedication if desirable; 3) the preface or foreword; and 4) the contents-page. Since a publication of this kind falls under the rules of canon law, an *imprimatur* is obligatory. This may be placed on the back of the title-page. The title should be explicit; that is, it should contain the three notes of time, place and idea. Scores of parish histories contain nothing to indicate where the parish is located or what years are involved in the book itself. Many violate good taste by a photograph of the pastor (or writer) as a frontispiece. Good taste should also prevail in the matter of a dedication. The preface is an important part of the work if the parochial history is to be of benefit later to the diocesan or national historian. The preface is not the place for a sermon. It should be as objective as the body of the book. The purpose of the book should first be stated in explicit terms. Then should follow a bibliographical paragraph or two telling with complete accuracy

the source-material used, its location and condition. A description should be given of the parish registers and the years covered by each should be mentioned. The number of entries in each register, if given, casts a certain light on the progress of the parish. A final paragraph thanking those who assisted in collecting the source-material or who made the publication of the book possible financially is permissible. The preface should be signed and dated. Few prefaces in the hundreds of parochial histories examined by the writer have any logical connexion with the book itself. Then follows the contents-page. Most of the books in question are devoid of this essential feature. Should illustrations be used, a list of these with the pages where they can be found should be printed following the contents-page.

The body of the book will depend upon the source-material gathered, upon the age of the parish and upon the extent of the Catholic activities of the congregation. Where the parish is fully developed, the chapters of the book will logically center around the place (town, city or hamlet) itself, the church (its construction, ornamentation, dedication or consecration), the clergy, the school and its teachers, the Catholic societies and the societies of Catholics in the parish, the laity in general, civic and national historical events, charitable and social-welfare organizations, and the cemetery of the parish.

If at all possible there should be an appendix containing a chronological list of the priests who have labored in the parish, an alphabetical list of the original congregation, of those who left the parish to enter the military or naval service of the country during war-time, and of those who died in battle. A list of all members of the parish who have become priests or religious should be printed. Here, too, should be published for permanency' sake documents not used in the body of the work or documents to which a mere reference has been made. There is no excuse for the absence of an index, although parish histories containing the same are indeed rare. There remains the problem of illustrations. Historically speaking, the more these abound in a parish monograph, the better for the future. Pictures of the church from the earliest building to the present should be included. Pictures of the deceased bishops who presided over the diocese in which the parish is treated are of value, but only those priests who have since gone to their eternal reward, should

be included in the illustrations. A judicious selection of pictures of the deceased laity should be made. A final word on the technique of publishing a parochial history concerns the printing of the monograph. Financial reasons too often force the pastor to place this in the hands of local incompetent printers, with the result that the book is neither a credit to the art itself nor to the parish. Where the paper, printing-ink and binding are cheap, there is no guarantee of the book lasting many years. Once the work is in print and ready for distribution, all the source-materials gathered for its composition should be carefully put away in a file or bound up and properly labeled for the use of future historians of the parish. In fact, every scrap of paper which contains data or the reflexions of the writer should also be preserved. Copies of parish histories should be sent to the diocesan chancery, to the diocesan newspaper, to the State and local libraries, to all higher educational institutions in the vicinity, to the Library of Congress, the Catholic University library, to all our American Catholic historical societies, a list of which will be found in the *Official Catholic Year Book* for 1928 (p. 640), as well as to the local press and to the editors of all local historical periodicals.

Above all, let the work be done methodically and with thoroughness. Hilaire Belloc once wrote: "Nearly all the historical work worth doing at the present moment in the English language is the work of shovelling off heaps of rubbish inherited from the immediate past." This harsh statement is not applied here to local Catholic historical productions; but it is repeated with the sincere purpose of emphasizing the fact that the historian of the diocese or of the nation depends almost entirely on the parish historian. It is on account of the necessity of thorough and orderly work in this field that these lines have been penned, for only a trained scholar can fully realize the toil, research and patience involved in an effort to produce such a monograph.

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THE BETTER CARE OF CATECHETICAL EDUCATION.

Beginnings of the Confraternity.

A RECENT DECREE of the Sacred Congregation of the Council [1] is entitled " On the Better Care and Promotion of Catechetical Education ". Among the means which it recommends, special stress is laid on the requirement of the Code of Canon Law (canon 711, § 2) that the Confraternity of Christian Doctrine be set up in every parish. The history of this Confraternity has been such that, wherever it has flourished, the state of religious instruction in general has been excellent; at times, it has cared for the teaching of the catechism under the most trying conditions. In its origin, it goes back to date before most of the religious communities (excepting of course, the ancient religious orders) now working in the United States were founded. In fact, it is the glory of one of them (as well as of the Confraternity) that it took its rise from the Confraternity of Christian Doctrine of the parish of Vourles, in the archidiocese of Lyons, and placed itself under the patronage of St. Viator, earliest type of teacher in the cathedral schools.

The Confraternity itself came into being in the latter half of the sixteenth century, during the counter-Reformation, a time which saw many holy men among the inhabitants of Rome. There is a long history of lay teachers of the Faith in the city of St. Peter. About the year 1560, a nobleman of Milan, Marco de Cuso, or Marco Cusano, settled in Rome. It appears that he became a disciple of Henri Pietra of Piacenza, an early friend and follower of St. Philip Neri. In the Life of St. Philip Neri, by Louis Ponelle and Louis Bordet,[2] we read: " *Enfin des écoles furent fondées pour l'instruction religieuse des enfants du peuple. C'est Enrico Pietra, l'un des vieux amis de notre saint, et son disciple Marco Cusano qui en eurent l'initiative en août 1560. De leurs efforts devait naître plus tard la Congrégation de la Doctrine chrétienne.*" Enrico Pietra had been ordained

[1] Printed in its entirety in the July issue of The Ecclesiastical Review.

[2] *Saint Philippe Néri et la société romaine de son temps.* Paris, Bloud & Gay. Second edition, 1928, p. 192. English translation by Ralph Francis Kerr, Sheed and Ward, 1932, p. 239: " Finally, schools were set up for the religious instruction of the children of the people. It was Enrico Pietra, an old friend of our saint, and his disciple, Marco Cusano, who took the first steps in this direction in August, 1560. The Congregation of Christian Doctrine was later to spring from their efforts ".

a priest before this date; he was already admitted to the number of the priests of San Girolamo on 11 October, 1558. He had been an employee of the Bettini, dealers in cloth and mercerey. Upon hearing Philip preach he was so impressed by his great fervor that he gave up the world and became a true man of God. Of his influence on the religious education of the young, Cardinal Capecelatro writes as follows: [3] " He thought that what Philip was doing by means of the Oratory and his preaching, might be very usefully done in another sphere; and he devoted himself with great zeal to teaching the catechism, that treasury of Christian wisdom. He gave to the tender minds and hearts of children the very same instruction which Philip gave to his disciples in his little room at S. Girolamo, and in the same spirit. He felt that this instruction would be an invaluable treasure to the poor, who were too often neglected in their ignorance. Philip heartily approved the idea of his disciple and friend, and aided him in every way. Enrico began, by Philip's advice, very modestly and humbly, and soon infused new life into the Congregation of Christian Doctrine, which had long existed in Rome, though not as a community. Cardinal Savelli, at that time vicar of the Pope, then appointed him superior of that Congregation, and gave him the superintendence of all the Roman catechetical schools, with power to select such persons as he deemed fitted to be employed in them. The institute flourished under his direction, and ere long a small community was established close to the church of S. Dorotea in Trastevere. But though Pietra loved this great work and devoted himself to it with true zeal, he could not separate himself from Philip, and he continued for thirty years to live with him at S. Girolamo. He passed the greater part of the day at his house in Trastevere, and Philip often went with him to encourage by his presence the new community of priests, and the great work of teaching the catechism. . . . In course of time Pietra's institute spread far and wide beyond the city of Rome, and in addition to a thorough knowledge of the catechism and the most careful training of the heart, it gave the children of the poor the elements, at least, of secular education."

[3] *The Life of St. Philip Neri*, by Alfonso Cardinal Capecelatro. English translation by Thomas Alder Pope, M.A. London, Burns, Oates and Washbourne, 1926; p. 114.

St. Ignatius of Loyola had met Philip Neri when he came to Rome in 1537, and was ever much interested in his projects. There is no evidence at hand, however, that he promoted the Confraternity of Christian Doctrine. The Confraternity as it developed became an organization or sodality for lay teachers of Christian doctrine. The priests formed the "Secular Priests of Christian Doctrine," an organization which spread over Italy. In 1750, they were united by Benedict XIV with the French "Doctrinaires". This work was greatly promoted by St. Charles Borromeo as Archbishop of Milan. William Ffrench Keough, in the *Catholic Encyclopedia* [4] calls attention to the fact that "this was really the beginning of the Sunday school, and there is a remarkable testimony to this in an inscription under a statue outside the Essex Unitarian Church, Kensington, London, where Cardinal Borromeo is mentioned in connexion with this work. In the article on "Sodality",[5] Father Joseph Hilgers, S.J., mentions the "Confraternity of Christian Doctrine, or Association of Jesus, Mary, and Joseph, for the promotion of Instruction in the principal truths of the Faith". He, however, attributes its foundation to the Fathers of Christian Doctrine (the Doctrinaires). This is true in so far as Enrico Pietra was undoubtedly associated with it. Canon Glancy, in the article on the Confraternity [6] dates it from 1562 and assigns quite correctly its foundation to Marco Cusano, the wealthy Milanese nobleman who settled in Rome in 1560. This is in agreement with what we have quoted above from Ponelle and Bordet. It is undoubtedly true that the imparting of Christian doctrine to children had never been wholly neglected in Rome. But it received a new impetus when men formed associations for the purpose. The Confraternity, therefore, as a Roman sodality took its rise from the excellent work done both by priests and laymen under the stimulus given by these disciples of St. Philip Neri. It became official or recognized by the Holy See first when the church of St. Apollinaris was given it as headquarters, under Pius IV, in 1562. The account given by Baronius in his *Annales*, and that given in the French of the *Analecta Juris Pontificii*, both of which are quoted by

[4] Vol. III, 621, d.

[5] *Cath. Encyclopedia.*

[6] *Cath. Encyl.*, vol. III, 711, b.

Prindiville [7] are not really contradictory; at the time which Baronius speaks of, Enrico Pietra and Marco Cusano were associated together.

Recent Action by the Holy See.

Many Pontiffs looked with favor on the Confraternity and enriched it with spiritual favors. The stress laid on the teaching of Christian doctrine has been a marked feature of the pronouncements of the Holy See in our time. The recent decree of the Sacred Congregation of the Council mentions the *Acerbo nimis*,[8] the *Orbem Catholicum* [9] and the ordinances of canon law. Under date of 28 August, 1929, the Sacred Congregation of Seminaries and University Studies, in its letter on Oriental interests, took occasion also to urge the establishment of courses in catechetics, referring specifically to canon 1365. To these appeals the recent decree has now been added; it is more detailed, and adds the thought of canonical penalties for negligence in the matter. A questionnaire was adjoined, to form part of the report of bishops to the Apostolic See.

That there are urgent reasons for these new and reiterated appeals need hardly be stated. The Holy See has knowledge of worldwide conditions and shapes its action accordingly. For us here in the United States it suffices to recall that not half our children are in Catholic schools, high schools or colleges. With us, the problem is not that of discovering this fact, but of looking for means to meet the situation. The Confraternity of Christian Doctrine is the best and most available means; it has proved this throughout its history; it won the sanction of law only after, and not before, it had proved itself. Yet there are many who hesitate about setting it up as an integral part of the parish structure. Some dioceses have left it wholly to pastors, and have not made use of the plan of establishing a Diocesan Office under a director. Many are wholly unacquainted with the National Center. The diocesan office is now favored, after the model provided for Italy in the letter of the Sacred Congregation, 12 December, 1929. This calls for meetings of catechists and a diocesan program of lessons.

[7] *The Confraternity of Christian Doctrine.* Dolphin Press, Philadelphia, 1932, p. 19.

[8] Encyclical Letter, Pius X, 15 April, 1905.

[9] Motu Proprio, Pius XI, 29 June, 1923.

Work of the Confraternity in the United States.

The National Center of the Confraternity, now at the N. C. W. C., 1312 Massachusetts Avenue, N. W., Washington, D. C., has prepared a series of forms dealing with the various purposes of the Confraternity and its various types of workers. The first of these (Form A) contains suggestions for the Diocesan Director; these contain practical points brought by the experience of those who have been engaged in the work. Thus it supplies a form for the reports of Religious Vacation Schools, hints about publishers and the like. There is a special form of which the diocesan director as well as pastors may make use; it contains an accurate list of the spiritual privileges. Among these is the newly revised (1933) list of indulgences for the Roman Stations.

Pastors and the clergy generally will be especially interested in the suggestions for organizing parish units and a working constitution for their parish Confraternity. In the constitution (Form No. 1) the objects of the Confraternity are thus set forth.

1. Religious training of Catholic elementary-school children, not attending Catholic schools, in vacation schools and instruction classes during the year. . .
2. Religious instruction of Catholic youths of high-school age not attending Catholic schools, in suitable study clubs and by other successful methods.
3. Religious study clubs for adult groups; inquiry classes for non-Catholics.
4. Religious education of children by parents in the home.

In defect of other agencies, the members of the Confraternity will undertake other activities, such as missions for children, clubs and classes for immigrant parents, and religious correspondence courses. In small missions, not attended regularly by the priest, a religious program for Sundays and holidays of obligation has been arranged, to be made use of when the priest is not present to say Mass. The members have often taken care of the bookrack, the parish library and the supply of Catholic pamphlets and newspapers. Only in one case did a report reach us that the formation of the Confraternity had led to a falling off of attendance in the parish school. On investigation, it was found that the Confraternity had not been canonically organ-

ized, but that an association for religious instruction had been formed. The decline in attendance at the parish school, while statistics showed it to be a fact, was due to the closing of several class rooms for lack of funds. We are, in the United States at least, suffering, not from too much or too widespread teaching of religion, but from too little. We have an undersupply, not an oversupply of workers; in fact, we cannot have too many. Every man should be a help to his neighbor by word and example during his whole life.

The Confraternity is open to both active and associate members. The active members are classed as teachers, home-visitors or fishers, helpers and study-club leaders. Those are admitted to be teachers who are prepared to assist priests and sisters in catechetical work, especially in religious vacation schools and in instruction classes. Those who have done this work usually turn out to be exceedingly faithful Catholics, loyal to their priests and solidly grounded in their faith. They knew how to teach their religion. The home-visitors are intended to contact non-Catholic or Catholic residences, to summon all present to the classes. Their work is frequently of a delicate character, but usually it is of the parish survey type, to which they join the encouragement of children to attend instruction classes, make known the nature of these classes and their benefits. In conversation with adults, they take occasion to promote study-clubs or to gain subscribers for the diocesan paper.

For each of these classes of workers a special form has been issued, to enable them to grasp better the nature of their task. The form 3A contains suggestions for study-club leaders. It begins with a quotation from His Excellency the Apostolic Delegate to the United States: " Study Clubs, by whatever name they may be known, can help to prepare laymen for Catholic Action. It is becoming urgently necessary to prepare laymen who, under guidance of the bishops and priests, will speak for the Church." Attention is especially directed to this form of lay contribution to the spread of the kingdom of God; and it is brought out that the study-club is not merely for the exceptional layman, or the expert and college graduate, but for all persons past the high-school age, regardless of the degree of their formal education. It has often been found that the experience of life has supplied, in the way of mental training, for

much that was formally given in the case of the more fortunate, on matters of history and in dogmatic exactness. The precision of what we sometimes call 'the untrained mind' is remarkable. The discussion method is preferred to the lecture or to what was formerly understood by the 'catechetical', i. e. direct question and answer. The aim is to bring about real live thinking among those present: this cannot be done if they are droned to sleep by a long-winded speaker, clerical or otherwise. As priests, we ought to remember that this fact alone, even though it has behind it some years of seminary training, does not give us either the academic right or the ability to speak on all topics, to decide all questions, and above all, the ability to be interesting when we do speak. Further, the lecture exacts nothing from the listener, and only too often he gets nothing permanent out of it. But if each one present takes some part in the discussion, not only will interest be aroused and attention fixed, but very soon the whole tone of the meeting will change for the better; members come prepared; there is study as well as discussion. On all these matters, regular reports should be made and records kept.

The Religious Vacation School.

The religious vacation school has reached the point where it forms an integral part of the diocesan educational scheme. The Parish Confraternity is usually assisted in the conduct of these schools by seminarians or members of religious communities. Question five of the questionnaire attached to the recent decree on Catechetical Education is: Do the members of religious communities of men and women assist the pastor in teaching Christian doctrine; who among them perhaps refuse or are negligent? The same question is asked about priests and other clerics living in the parish. The religious vacation school is a practical means of utilizing their services. A standard school of this kind operates for four weeks during the summer, five days a week, and is conducted during the morning hours. Where there is a parish school, the school building can be used; sometimes it has been possible to obtain the use of class rooms in the public schools. Sometimes the church is used, and occasionally a home or other building. While the complete figures for the number of such schools conducted this year are not at

hand, it can be safely stated that there has been a considerable increase both in the number of schools and in the number of children receiving religious instruction in them.

These schools are not mere recreational centers. They aim at a definite work and in a great measure accomplish it. The laity perform a very considerable portion of the work. Not only do they supplement the teaching, but they also take care of the problem of transportation, of material, and help much in those features of school activity lying beyond the scope of actual classroom sessions. If the school is left to haphazard existence; not properly prepared for in due time; if the procuring of teachers is put off too long, or the announcement is not duly made; above all, if it is not really planned for as a genuine 100% school, it will have at best but a partial success. It should operate on a regular daily schedule, with a progressive scheme of work to be done, and it should be opened and closed with fitting exercises.

These details are self-evident to any practical pastor or educator; the difficulty which the Confraternity has faced in some places has been to make sure that schools are taken seriously, for many have been doubtful of their value. In the cities, we count too much on the efficiency of our parish-school system. We are apt to let children who, because of the neglect of their parents, or even the hostility of parents to the Catholic school, fall by the wayside, lost entirely for lack of zeal on our part in providing ways in which they can receive the religious instruction which they often crave. There have been instances in which children have on their own initiative inserted themselves into classes in religion with the result that they have been the instruments of their parents' conversion or reconciliation with the Church.

The National Center.

The National Center, which is now in operation, is at once a bureau of information and of interchange of ideas. A national organization is impossible without some central office. New developments come about by the initiative of priests and bishops, of religious and of laity, in various parts of the country. A national outlook is necessary for their coördination and also to make them mutually helpful. As at present organized, the

National Center has kept in touch with progress in these directions; new books, new methods, new ideas have came under its eye. A library of material, texts, exhibits, projects, etc., is in existence. It is not a selling agency nor engaged in the handling of funds, sales, etc., in any way. Any orders sent to it are sent directly to publishers and those sending such orders then deal directly with the publishers. It is in no sense a super-organization or a legislative authority. It exists as any central office does: as an absolute necessity for work on a large scale. It has not created itself: it has been pushed into being by the very growth of the movement, and functions precisely as part of that growth and development. From the standpoint of the National Center, two projects are now in the foreground: the Confraternity Day at the Rural Life Convention, Rochester, Minnesota, 29 October, 1935, and the celebration of Catechetical Day, or the Feast of Christian Doctrine, throughout the nation on this same date. For the success of these, it asks the prayers and the coöperation of priests and teachers of religion.

FRANCIS AUGUSTINE WALSH, O.S.B.
Director, National Center, Confraternity of Christian Doctrine.

Special Privileges granted by the Holy See to the Confraternity of Christian Doctrine.

I. INDULGENCES.

With the exception of that granted in the hour of death (Number 4, Plenary Indulgences), all the indulgences here listed are applicable to the souls in Purgatory.

A. The first indulgence granted the Confraternity members was forty days to all who, penitent, confessed their sins at the time set by law, and who engaged in the Confraternity work of giving or receiving Christian Doctrine instructions (Pius V, 6 October, 1571).

B. *Plenary Indulgences* (Pius V, Clement XII, Gregory XVII and Pius X, 6 June, 1912):

1. To all the faithful on the day that, truly contrite and having confessed and received Holy Communion, they are received into the Archconfraternity;
2. To all and each of the members on the principal feast of the (local) Confraternity;

3. On the following feasts: Easter, Christmas, Pentecost, Epiphany, Ascension, Circumcision, Assumption and Immaculate Conception of the Blessed Virgin Mary; feast of Our Lady of the Seven Sorrows (14 January—titular feast of the church of the Archconfraternity in Rome, Santa Maria del Pianto); feasts of St. Joseph, St. Peter and St. Paul, All Saints, St. Charles Borromeo (1 November, St. Joseph Calasanctius (27 August); on 2 March, 1932, Pius XI added St. Robert Bellarmine (13 May);
4. To the members who, at the point of death, having confessed and communicated, or being contrite, invoke orally if they can, or at least in heart, the most Holy Name of Jesus, and accept death from the hands of God as the ransom from sin.

C. *Indulgences of the Stations of Rome*:

These indulgences can be gained on those days on which, in the Roman Missal, the Mass is noted for a Station. They can be gained by members who, on these days, teach or superintend the teaching of Christian Doctrine; these indulgences can also be gained by any of the faithful who assist at the explanation of the Catechism. (On certain days it was customary for the Pope to say Mass at certain Roman churches; these churches were then the Station Churches and the days are still noted in the Missal.) The indulgences of the Roman Stations are:

Plenary Indulgence (under the usual conditions):

1. To those who on the day of a Station devoutly visit the church and assist at functions morning or evening, according to the local custom or the instructions of the Pope;
2. If there be no public service in the church, by saying before the Blessed Sacrament the Our Father, Hail Mary and Glory, five times, adding the Our Father, Hail Mary and Glory, three times, before any relics set out for veneration, and the Our Father, Hail Mary and Glory at least once for the intention of the Pope.

Partial Indulgence of *ten years* to all members who make a visit to the church and recite the prayers above. (Pius XI, 12 April, 1932; cfr. *Sacr. Poenit.*, 25 February, 1933).

D. *Partial Indulgences* (Pius X, 6 June, 1912):

1. *Ten years* to members, if they leave the city to teach Christian Doctrine in the suburban towns or in the country;
2. *Seven years* if they confess and receive Holy Communion on the day and in the place where a Confraternity is being established; the same once a month if they confess and receive Holy Communion;

3. *Seven years* if, being priests, they give a sermon or a religious instruction in a church or an oratory of the Confraternity;
4. *Seven years* to members if they go about the city to bring men, women and children to religious instruction;
5. *Seven years* if they accompany the Blessed Sacrament when it is borne to the sick;
6. *Three years* to those who accompany to the cemetery or attend the funeral of deceased members, and pray devoutly for the souls of the departed;
7. *Two hundred days* for those who visit sick members; *two hundred days* for those who attend the pious exercises, reunions or processions of the Confraternity, held with the approval of the Bishop;
8. *One hundred days* for those who, in public or in private, explain the Catechism on other than feast days;
9. *Forty days* for members who confess their sins at the time set by law, and who engage in Confraternity work, giving or receiving Catechism instruction.

II. Other Privileges.

1. All priests who are members have the personal privilege of the privileged altar four days of the week for the soul of any of the faithful departed.
2. When a Mass is said by any priest at any altar for the soul of a deceased member of the Confraternity, it has the same efficacy as Mass celebrated at a privileged altar (Pius X, 6 June, 1912).
3. Members of the Archconfraternity participate in the spiritual goods of many Religious Orders and Regular Clergy, by concession of their General Superiors (1817-25).

PRIESTS IN POLITICS.

IN THE JULY NUMBER of THE ECCLESIASTICAL REVIEW was published the opinion that the activities of Father Coughlin constitute direct violations of existing canon law. The writer, Doctor Dargin, stated that the sole purpose of his article was " the hope that an open exchange of opinion may serve to clarify the canonical principles governing the legality or illegality of the sermons, statements and activities of the radio priest ".

A discussion which may help to settle the question whether a priest is forbidden by canon law to engage in political activities should be welcomed by all. Many have thought, and not a few have said, that such activities are forbidden, but so far as I know Doctor Dargin is the first canonist who cites the laws which he considers unreservedly forbids such activity.

Assuming with Doctor Dargin that the activities in question are political, I am unable to subscribe to his opinion that canon law now in force forbids political activity to clerics.

My contention is that neither the Code of Canon Law, the decrees of the Sacred Congregation of the Council, the Instructions of the Holy See, nor particular laws actually in force in the United States unreservedly forbid political activity on the part of a priest.

CODE OF CANON LAW CONTAINS NO SUCH PROHIBITION.

An examination of the Code of Canon Law fails to reveal any canon which forbids political activity on the part of the clergy. If such prohibition existed, it would be found in Title III, Book II, which treats of the obligations of clerics.

In this title we have canon 139, § 4 and canon 141, § 1 which might be considered pertinent. Canon 139, § 4 states:

> Senatorum aut oratorum legibus ferendis, quos *deputatos* vocant, munus ne sollicitent neve acceptent sine licentia Sanctae Sedis in locis ubi prohibitio intercesserit, idem ne attentent aliis in locis sine licentia tum sui Ordinarii, tum Ordinarii loci in quo electio facienda est.

Canon 141, § 1 states:

> Saecularem militiam ne capessant voluntarii, nisi cum sui Ordinarii licentia, ut citius liberi evadant, id fecerint; neve intestinis bellis et ordinis publici perturbationibus opem quoquo modo ferant.

Neither canon forbids unreservedly political activity to the clergy. The fact that clerics are forbidden to hold certain political offices without permission of designated lawful superiors and are forbidden to take any part in revolutions, etc. surely does not imply that they are forbidden to engage in political activity.

Let us examine the authors who have written commentaries on this particular section of the code:

WERNZ.—Huc quoque pertinet commendatio a Leone XIII facta in Encycl. " Cum Multa ", 8 Dec. 1882, in Hispaniam missa, " Sacerdotes tradere se penitus partium studiis, ut plus humana quam coelestia curare videantur, non est secundum officium; cavendum igitur sibi esse intelligent, ne prodeant extra gravitatem et modum." Quare absque ullo dubio principalis atque adeo exclusiva et ordinaria occupatio cum rebus politicis praesertim clericis ad curam animarum obligatis aliena sit opportet. Cui principio non obstat, quominus clericis servatis gravitatis et moderationis legibus maiori minorive gradu pro diversitate locorum et temporum secundum praxim a superioribus ecclesiasticis probatam rebus politicis operam dare possint, imo non raro debeant.—Vol. II, p. 153.

COCCHI.—At non vetatur legitimus clericorum interventus in rebus politicis, qui tamen maximis cautelis et sub dependentia a legitimis Pastoribus habendus est.—Lib. II, p. 125.

VERMEERSCH.—Verba " ordinis publici pertubationibus " prae verbis " politicis contentionibus " electa sunt, ne Codex videretur clericos ab omni immixtione in res politicas removere velle; saepe enim contentiones politicae in bonum vel detrimentum religionis satis directe vergunt.—Vol. I, p. 176.

BOUUAERT-SIMEON. — Ultima c. 141, § 1, phrasis continebat, in codicis schemate prius proposito, verba " *et politicis contentionibus* ". Ex horum omissione verborum deduci potest Codicem noluisse omnem in rebus politicis et socialibus interventum indiscriminatim clericis interdicere.—P. 166.

JUS PONTIFICIUM.—At quare dubium subortum? Fortasse quia hac de re nullum vestigium reperitur in Tit. III Lib. II i. c. de obligationibus clericorum; et, cum versemur in materia odiosa videbatur ut Ap. Sedes de re tanti momenti expresse caveret.—1927, p. 10. (The writer is referring to the question proposed to the S. C. of the Council, as to the right and duty of the Ordinary to forbid political activity to ecclesiastics, etc.)

From the above citations it is evident that there is nothing in the Code of Canon Law unreservedly forbidding political activities to clerics. Is not this a place for the application of the axiom: " Legislator quod voluit, expressit; quod tacuit, noluit "?

Moreover, the fact that the words " et politicis contentionibus," which appeared in the original draft of the Code, were deleted before the Code was promulgated, clearly indicates that the legislator did not wish the Code unreservedly to forbid political activity to the clergy.

Doctor Dargin makes much of § 1 of canon 139 which states: " Ea etiam quae, licet non indecora a clericali tamen statu aliena sunt, vitent."

But this discussion touches on what is actually forbidden in the law and not on what might in certain particular circumstances be forbidden by the Ordinary on the basis of certain general provisions of the Code.

Moreover, if we look at the sources from which this paragraph was taken, it would seem that it refers to the personal habits of clerics rather than to their public or political activities.

The sources of canon 139, § 1, are C. 3, D. XXIII; and C. 15 X, *de vita et honestate clericorum*, III, I. C. 3, D. XXIII states:

Qualis esse debeat Clericorum conversatio:

" His igitur lege Patrum cavetur, ut a vulgari vita seculi, a mundi voluptatibus sese abstineant; non spectaculis, non pompis intersint; convivia publica fugiant; privata non tantum pudica, sed et sobria colant; usuris nequaquam incumbant, neque turpium occupationes lucrorum, fraudisque cuiusquam studium appetant; amorem pecuniae quasi materiam cunctorum criminum, fugiant, et secularia officia, negotiaque abjiciant; honoris gradus per ambitiones non subeant; pro beneficiis medicinae Dei munera non accipiant; dolos et conjurationes caveant; odium, aemulationem, obtrectationem, atque invidiam fugiant; non vagis oculis, non effraeni lingua, aut petulanti, fluidoque de gestu incedant, sed pudorem, et verecundiam mentis simplici habitu, incessuque ostendant; obscaenitatem etiam verborum, sicut et operum, penitus execrentur; viduarum, et virginum frequentationem fugiant; contubernia extranearum foeminarum nullatenus appetant; castimoniam quoque inviolati corporis perpetuo conservare studeant; aut certe unius matrimonii vinculo foederentur; senioribus quoque debitam obedientiam praebeant; neque ullo jactantiae studio semetipsos attollant: postremo doctrinae lectionibus psalmis, hymnis, canticis, exer-

citio jugiter incumbant. Tales enim debent esse, qui divinis cultibus se mancipandos student exhibere, scilicet, ut dum scientiae operam dant, doctrinae gratiam populis administrent.

C. 15, X. *de vita et honestate clericorum*, III, 1: reads:

A negotiis, personis, locis, ludis, vestibus inhonestis et ornatu minus honesto, praecipit Clericos abstinere, et habitu honesto uti: cuius vanitatem in pluribus exprimit et detestatur.

Clerici officia vel commercia secularia non exerceant, maxime inhonesta. Mimis, joculatoribus, et histrionibus non intendant. Et tabernas prorsus evitent, nisi forte causa necessitatis in itinere constituti. Ad aleas, et taxillos non ludant, nec huiusmodi ludis intersint. Coronam et tonsuram habeant congruentem. Et se in officiis ecclesiasticis, et aliis bonis studiis exerceant diligenter. Clausa deferant desuper indumenta, nimia brevitate vel longitudine non notanda. Pannis rubeis aut viridibus, nec non manicis aut sotularibus consutitiis, fraenis, fellis, pectoralibus, calcaribus deauratis, aut aliam superfluitatem gerentibus, non utantur. Cappas manicatas ad divinum officium intra Ecclesiam non gerant, sed nec alibi, qui sunt in sacerdotio et personatibus constituti: nisi justa causa timoris exegerit habitum transformari. Fibulas omnino non ferant, neque corrigias auri vel argenti ornatum habentes, sed nec annulos: nisi quibus competit ex officio dignitatis. Pontifices autem in publico et in Ecclesia superindumentis lineis omnes utantur: nisi Monachi fuerint, quos oportet ferre habitum Monachalem. Palliis dissibulatis non utantur in publico, sed vel post collum, vel ante pectus hincinde connexis.

The mere reading of these sources indicates that there is no justification for concluding that this canon forbids political activity to clerics. Canon 6, § 2 of the Code reads:

Canones qui ius vetus ex integro referunt, ex veteris auctoritate, atque ideo ex receptis apud probatos auctores interpretationibus, sunt aestimandi.

What commentator on the old Code has *ever* found in these sources any clear-cut prohibition regarding political activity?

No Decree of the Sacred Congregation of the Council Forbids Political Activities to Clerics.

The only decree which has been alleged as forbidding such activity is that of the Sacred Congregation of the Council, which appears on page 138, vol. XIX, of the *Acta Apostolicae Sedis*.

ROMANA ET ALIARUM.

Quaesitum est ab hac Sacra Congregatione ut solventur dubia quae sequuntur:

I. Utrum Ordinario ius sit et officium interdicendi per praeceptum actionem politicam viris ecclesiasticis, *qui in ea explicanda non se conforment instructionibus S. Sedis?*

Et quatenus Affirmative—

II. An qui praeceptum violaverint et moniti non se emendaverint, congrua poena puniri possint et debeant ad normam sacrorum canonum?

Jamvero Emi. Patres eiusdem Sacrae Congregationis, in plenariis comitiis die 26 Februarii huius anni habitis, responderunt Affirmative ad utrumque.

Porro SS. D.N. Pius divina Providentia PP. XI in audientia diei 15 Martii insequentis resolutionem Emorum. Patrum dignatus est approbare et confirmare eandem publici juris fieri mandavit.

Special notice must be taken of the words: "*qui in ea explicanda non se conforment instructionibus S. Sedis.*" To omit these words, or to fail to consider them, would give us a different question and consequently lead us to a different and utterly misleading conclusion.

From the decree as contained in the *Acta Apostolicae Sedis* it is evident that the question proposed regarded clerics who in their political activities did not obey the instructions of the Holy See. From the decree as published we may reasonably conclude that an ecclesiastic may engage in political activities provided he conform to the instructions of the Holy See, if such instructions have been issued.

It is unfortunate that Doctor Dargin did not note the words "*qui in ea explicanda non se conforment instructionibus S. Sedis*", or that if he noted them he did not consider them important. To cite the question as it appeared in THE ECCLESIASTICAL REVIEW, "Whether the Ordinary has the right and duty to forbid, by precept, political activity to ecclesiastics", is not to cite the question proposed to the Sacred Congregation.

No Papal Instruction forbids Political Activities to Clerics.

Doctor Dargin mentions certain letters of Pope Benedict XV and Pope Pius XI, to " show conclusively that the Holy Father, while insisting on things good in themselves, will not permit the clergy to engage in politics to bring them about ".

As a general norm of interpretation it is well to remember that particular letters written by the Holy Father are designed to meet special conditions. The purpose of such letters is not to legislate but rather to advise what is to be done in some particular country or diocese because of peculiar conditions. Such instructions do not always recite the conditions that inspired them. In order to draw a general conclusion from any such letter one must know the circumstances that gave rise to the instructions. To apply to one case particular instructions given in another, one must be certain that all the circumstances in both cases are identical.

One of the letters to which Doctor Dargin refers was an instruction addressed by Pope Benedict XV to Cardinal Czernack of Hungary. The purpose of this letter was to admonish the clergy that they should not become involved in politics in a way to turn the faithful against the sacred ministry, nor publicly discuss matters which were not within their competency.

The clergy had held public meetings to consider the abolition of the most sacred laws of the Church, and the Holy Father found it necessary to remind the clergy that they were not permitted to even discuss the law of celibacy. There were certain parties who contended that the temporalities of ecclesiastical benefices and of all pious foundations belonging to churches and religious institutions were the property of the Catholics of Hungary and that the administration and disposal of the same should be transferred to so-called Catholic societies. As the Holy Father states, such principles are not only subversive of all ecclesiastical discipline but also against the law of God. Surely here it was not a question of merely prohibiting political activity on the part of the clergy. (*A. A. S.*, XI, 122.)

In the letter of Pope Benedict XV, addressed to the Bishops of Belgium, and cited by Doctor Dargin, the Holy Father

affirms that he intends to touch only those matters which concern religion, that he has no desire to participate in any controversy regarding the language question but simply to prevent discussion harmful to religion. Ecclesiastics are admonished not to use their civil rights in a manner which will be an obstacle to the exercise of their sacred ministry, and are further advised that in all their deliberations and actions they should obey their bishops, who are the rulers of the individual dioceses, and who are, therefore, to be obeyed by all the faithful, but particularly by the clergy. (*A. A. S.*, XIII, 127.)

In the letter sent by Pope Benedict XV to the Polish Bishops, and cited by Doctor Dargin, the bishops and clergy are advised that in political affairs they are to conduct themselves according to the instructions given by the Holy See to the Bishops of Belgium. A reading of the entire document, which is a general exhortation to keep in mind above all the sacred interests of religion, gives the impression that the Holy Father, while admitting that bishops and priests are entitled to enjoy and use their civil rights, is solicitous that they should not, as ministers of Christ, become involved in political activities (as is evident from the context), to the detriment of the sacred ministry.

In any case the entire instruction is so clearly intended to meet a particular set of circumstances that it cannot legitimately be made the basis of a general norm. In fact it seems to imply the absence of a general norm. (*A. A. S.*, XIII, 424.)

The last letter cited by Doctor Dargin is that written by Pope Pius XI to the Mexican hierarchy. The Mexican clergy are not forbidden by Pope Pius XI to take an interest in politics, but are told to refrain from attaching themselves to any political faction lest the enemies of our holy religion be given an opportunity of considering our religion a political party or faction. Catholics are forbidden to form a Catholic political party, but are advised that this does not imply that the faithful are to refrain from using their civil rights, or that the clergy may neglect all consideration of civil affairs; for while the clergy must hold aloof from every political faction, they should, without neglecting their duties, promote the welfare of the state, not only by exercising their civil rights, but also by molding the minds of the faithful so that each may properly fulfil his civil obligations. Though the clergy are not to be partisan,

there is open to them a vast field wherein they may give attention to religion, morals, education and social economy, in order that they may teach and train the citizens, particularly the young students and the laboring men, to think and act according to Catholic principles. (*A. A. S.*, XVIII, 175.)

Certainly nothing in these letters causes us to conclude that political action is denied to the clergy. On the contrary, their intent clearly is to show how they may engage in civic affairs without detriment to the interests of religion.

No Decree of the Third Plenary Council of Baltimore actually in force forbids Political Activities to Clerics.

Doctor Dargin writes: "The direct law governing this matter is contained in No. 83 of the III Plenary Council of Baltimore. This legislation expressly commands priests to abstain from public discussion of political or secular matters, either in or outside a church, and forbids clerics to inject themselves in judgments of the faithful in questions of a civil nature."

The decrees of the Third Plenary Council of Baltimore are still of obligation unless they are opposed to the new Code of Canon Law, revoked by contrary custom or non-observance, or rendered inapplicable to a particular case by a dispensation given by a legitimate superior for a just cause.

That a law may be revoked by contrary custom is a commonplace of canonical reasoning and practice. In the present case, however, I think there is a simpler and clearer means of establishing the contention that the law in question no longer has binding force. I contend that non-observance of this decree from the time of the Third Plenary Council of Baltimore has repealed the law. Has it ever been observed? No. Have bishops proceeded against the clergy who continued to speak publicly regarding political or secular affairs? They have not.

That non-observance of a law revokes the law is certain.

Actualis (legis) observantia indirecte necessaria esse potest ad vim obligatoriam legi conservandam. "Quamquam leges potissimum ecclesiasticae a populi acceptatione minime pendeant, ait Benedictus XIV, attamen cum eaedem nunquam a populo recipiuntur, peccant quidem eas non recipientes, sed tandem desinunt obligare quoniam praesumitur

nolle legislatorem cum maximo animarum dispendio, suae legis vinculo diu irretitam tenere communitatem, quae nunquam passa est se eo constringi.

Quoad principium ipsum fere omnes DD. concordant, dummodo non-usus neque iuri naturae aut divino sit contrarius, neque in antecessum reprobatus, neque in contemptum legislatoris introductus, et dummodo revera maior et sanior pars communitatis legem non servet." —Michiels, Vol. I, p. 169 sq.

The same doctrine is set forth by D'Annibale as quoted by the Sacred Congregation of the Council, in a decision rendered 9 July, 1923, and published in *A.A.S.*, vol. XVII, p. 510:

Si legislator scit subditos detrectare legem et dissimulat videtur silentio eam suo revocare: si id ignorat, lex post decennium procul dubio evanescit; imo si maior et sanior pars non obtemperat legi, tenendum est legem reipublicae non expedire et praesumendum est legislatorem in sua voluntate minime perseveraturum, si id sciret; atque ideo cessat. —D'Annibale, *Summ.* I, 203.

Therefore, does it not seem that these principles apply to the law in question, and that it does not bind to-day? What bishop ever made an effort to enforce this decree? Can we not all recall many instances in which it might have been invoked, and was not? To recite a few instances, we remember the activity of the clergy in the Irish question, Prohibition, Single Tax, Boer War, etc.

About fifty years ago occurred a case celebrated in the history of the church in this country. Censures were inflicted upon the priest in question, but not for publicly discussing political or secular affairs, and, later, when the censure was removed it was with the understanding that he could continue to advocate his politico-economic doctrines. On the evening of the day on which he said his first Mass after his restoration, he gave a public lecture in which he advocated them. So back in 1887, two years after the Third Plenary Council of Baltimore, the clergy were not observing decree No. 83, and the bishops were making no effort to enforce it.

I am not contending that a bishop might not find justification in law for forbidding a priest in some particular case to engage in political activity that may be detrimental to religion, but this is not the issue raised by Doctor Dargin, and I wish to confine myself to that issue.

Therefore, a review of the sources cited above seems to prove that neither the Code of Canon Law, the decrees of the Sacred Congregation of the Council, Papal Letters, cited by Father Dargin, nor legislation of the Third Plenary Council of Baltimore actually in force, unreservedly prohibit political activity on the part of the clergy.

My conclusion seems to find practical confirmation in the action of the chancery of the archdiocese of New York in a recent case, as is shown from the following news items which appeared in *The Evening Sun* of New York, 18 May, 1935:

It was announced today by the Catholic Chancery at 477 Madison Avenue, the official information bureau of the Archdiocese, that no action will be taken in the matter of the appearance in this city on next Wednesday evening of Father Coughlin, the Detroit radio priest, at a mass meeting to promote his Union of Social Justice. The Church Authorities of this Archdiocese take the position that Father Coughlin has the right of any citizen to come to New York and advocate any cause he pleases as long as it does not antagonize the doctrines of the Catholic Church.

Before closing this brief discussion of law in regard to the political activity of the clergy I feel compelled to take exception to the statement of Doctor Dargin, who while admitting that an Ordinary can dispense from a decree of a plenary council in a particular case for a just cause, contends that:

Even though a cleric's proper Ordinary has granted a dispensation, within the scope of the limitations placed on his power by canon law, the cleric would have to ask and receive further dispensations from the Ordinaries of other jurisdictions in which he, as an extern, wished to carry on his activities.

That the Ordinary can grant an individual priest a dispensation from the decree of a plenary council is evident from the Code of Canon Law, which states:

Episcopi aliique locorum Ordinarii dispensare valent in legibus dioecesanis, et in legibus Concilii provincialis ac plenarii ad normam can. 291, § 2 . . .—can. 82.

According to canon 291, § 2:

Decreta Concilii plenarii et provincialis promulgata obligant in suo cuiusque territorio universo, nec Ordinarii locorum ab iisdem dispensare possunt, nisi in casibus particularibus et justa de causa.

Nor can it be said that, when a priest is legitimately dispensed by his Ordinary from a law of a plenary council, he cannot use this dispensation beyond the confines of his own diocese. The granting of a dispensation from a decree of the provincial council implies the exercise of non-judicial, or voluntary jurisdiction, and this power may be exercised by a superior on behalf of a subject who is absent from his own territory. "Nisi aliud ex rerum natura aut ex iure constet, potestatem iurisdictionis voluntariam seu non-iudicialem quis exercere potest etiam in proprium commodum, aut extra territorium, aut in subditum e territorio absentem".—Can. 201, § 3.

The conclusion of the whole discussion would seem to be that in the present state of our canonical legislation a priest observing the prescriptions of his own Ordinary in regard to political activities is acting within the law.

WILLIAM F. MURPHY.

Detroit, Michigan.

Rejoinder.

It is gratifying to note the objective and impersonal character of the reply of Monsignor Murphy to my article in the July number of THE ECCLESIASTICAL REVIEW. An exchange of opinion, conducted in this academic manner, is bound to serve the purpose of clarifying the canonical principles regulating participation in political activity by a cleric.

In preparing this rejoinder, I shall follow the order of my original article, quoting, in each instance, the statement to which objection is made, then the objection and, finally, giving my reply to the objection.

I.

The article in the July issue stated:

> The direct law governing this matter is contained in No. 83 of the Third Plenary Council of Baltimore. This legislation expressly commands priests to abstain from the public discussion of political or secular matters, either in or outside of a church, and forbids clerics to inject themselves in judgments of the faithful, in questions of a civil nature. (P. 31.)

To this Monsignor Murphy objects:

> I contend that the non-observance of this decree from the time of the Third Plenary Council of Baltimore has repealed the law. (P. 276.)

It is to be noted that the burden of proof that this law is no longer in force rests upon Monsignor Murphy. The law is in possession and since all laws are presumed to have been established for the common good, the cessation of a law is a " res odiosa ". Unless the cessation or revocation of a law is certain, it is never to be presumed.[1] It is also to be noted that the law contained in No. 83 of Baltimore is as reasonable, just, morally possible of observance and conducive to the common good today as it was when enacted and as it has been during the intervening years.

To proceed now to an examination of the proof alleged by Monsignor Murphy to support his contention that this law has been repealed by non-observance. The only concrete case of non-observance and non-enforcement he cites is a single case, which occurred about fifty years ago, in which, " Censures were inflicted upon the priest in question, but not for publicly discussing political or secular affairs, and, later, when the censure was removed it was with the understanding that he could continue to advocate his politico-economic doctrines." (P. 277.)

From this solitary and ambiguous case of a priest, who actually was punished for not observing some regulation, and of a bishop, who actually did enforce some regulation, the rather startling conclusion is drawn: " So back in 1887, two years after the Third Plenary Council of Baltimore, the *clergy* were not observing decree No. 83 and the *bishops* were making no effort to enforce it ". It is unwarranted to conclude from this single and ambiguous case of a priest who actually was punished and of a bishop who actually did enforce some law that the *bishops*, as a body, and the *clergy*, as a body, were not enforcing and observing No. 83 of the Council of Baltimore.

Monsignor Murphy's proof for the non-observance of No. 83, after the year 1887, takes the form of proposing five questions and supplying gratuitous answers to three of them. The question and answer proof thus adduced is as follows: " Has it (No.

[1] Canon 23; Vermeersch-Creusen, *Epitome Iur. Can.*, Vol. I, No. 130, Ed. 5.

83) ever been observed? No. Have bishops proceeded against the clergy who continued to speak publicly regarding political or secular affairs? They have not." "Therefore, does it not seem that these principles apply to the law in question, and that it does not bind to-day? What bishop ever made an effort to enforce this decree? Can we not all recall many instances in which it might have been invoked and was not? To recite a few instances, we remember the activity of the clergy in the Irish question, Prohibition, Single Tax, Boer War, etc." (P. 277.)

I submit that these questions and gratuitous answers prove nothing. To establish his contention that this decree has never been observed or enforced, Monsignor Murphy must indicate the concrete instances of bishops who failed to enforce it, when occasion required, and the concrete cases of the clergy who failed to obey it. Moreover, in accordance with the two authorities cited by Monsignor Murphy to support his point of law, these cases must be numerous enough to embrace the majority of the entire body of the clergy of the United States and the majority of the entire body of bishops of the United States. Furthermore, if he is able to adduce any cases in which bishops remained silent, when circumstances demanded public enforcement of this law, he must examine and establish the motive for the bishop's silence.

Therefore, denying the fact alleged by Monsignor Murphy, it is not necessary to examine the merits of the principle of law advanced by him to apply to the fact.

Number 83 of the Third Plenary Council of Baltimore is a prohibition: it forbids political activity. As long as a priest remained out of politics he was observing and obeying this decree. It is an outstanding characteristic of our Catholic clergy that they have, as a body, refrained from political activity and by their obedience have given the best interpretation of the law. The few exceptions prove the existence of the law.

II.

After citing the law of Baltimore, I made the following statement in my original article:

> Moreover, since it is a law of a Plenary Council, approved by the Holy See, the individual bishop is limited in the extent to which he can dispense from it. Even though a cleric's proper Ordinary has

granted a dispensation, within the scope of the limitations placed on his power by canon law, the cleric would have to ask and receive further dispensations from the Ordinaries of other jurisdictions in which he, as an extern, wishes to carry on his activity. (P. 31.)

Monsignor Murphy objects to this and states:

Nor can it be said that, when a priest is legitimately dispensed by his Ordinary from a law of a plenary council, he cannot use this dispensation beyond the confines of his own diocese. (P. 279.)

The exact point of my statement is not the place in which a cleric may use a dispensation, granted to him by his proper Ordinary, but rather the fact that his bishop's power to dispense is limited to a particular case. If the proper Ordinary granted a dispensation for a particular case and a cleric acted on this dispensation in a particular case, in his own diocese, then the exemption from the law ceased with that particular case. A general dispensation could not be granted him by his own Ordinary and, therefore, if he, the cleric, wished additional exemptions for particular cases in other jurisdictions, he would need additional dispensations. I am referring here solely to dispensations from the laws of a plenary council because, as pointed out in my article, a bishop does not enjoy any power to dispense from a general law forbidding political activity to a cleric.

III.

The next point raised in my article is the following:

Frequently in recent utterances, the Holy See has warned the clergy of various countries against political activity. — (I then cited four letters issued in recent years by the Holy Father.)

To this Monsignor Murphy replies:

Doctor Dargin mentions certain letters of Pope Benedict XV and Pope Pius XI " to show conclusively that the Holy Father, while insisting on things good in themselves, will not permit the clergy to engage in politics to bring them about ". As a general norm of interpretation it is well to remember that particular letters written by the Holy Father are designed to meet special conditions. The purpose of such letters is not to legislate but rather to advise what is to be done in some particular country or diocese because of peculiar conditions.

Such instructions do not always recite the conditions that inspired them. In order to draw a general conclusion from any such letter one must know the circumstances that gave rise to the instructions. To apply to one case particular instructions given in another, one must be certain that all the circumstances in both cases are identical.

I agree with Monsignor Murphy in this statement of the extensive force and authority of particular instructions, and I indicated this principle in my original article. I did not apply particular instructions given in one case to another case, and the only general conclusion I drew was, "While it may be answered that these documents are not general but particular, they give a clear-cut indication of the mind and general policy of the Holy See".

To show that these letters serve this end I shall quote Monsignor Murphy's own words regarding the purpose of the individual letters cited, thereby indicating that a particular letter may contain some general principles.

The purpose of this letter [to Cardinal Czernach of Hungary] was to admonish the clergy that they should not become involved in politics in a way to turn the faithful against the sacred ministry, nor publicly discuss matters which were not within their competency. (P. 274.)

In the letter of Pope Benedict XV, addressed to the Bishops of Belgium:

Ecclesiastics are admonished not to use their civil rights in a manner which will be an obstacle to the exercise of their sacred ministry, and are further advised that in all their deliberations and actions they should obey their bishops, who are the rulers of individual dioceses and who are therefore to be obeyed by all the faithful but particularly by the clergy. (P. 275.)

Again, quoting Monsignor Murphy on the purpose of the letter sent by Pope Benedict XV to the Polish Bishops:

A reading of the entire document, which is a general exhortation to keep in mind, above all, the sacred interests of religion, gives the impression that the Holy Father, while admitting that bishops and priests are entitled to enjoy and use their civil rights, is solicitous that they should not, as ministers of Christ, become involved in political activities (as is evident from the context) to the detriment of the sacred ministry. (P. 275.)

Finally, the letter of Pope Pius XI to the Mexican Hierarchy:

> The Mexican clergy are not forbidden by Pope Pius XI to take an interest in politics, but are told to refrain from attaching themselves to any political faction, lest the enemies of our holy religion be given an opportunity of considering our religion a political party or faction. Catholics are forbidden to form a Catholic political party, but are advised that this does not imply that the faithful are to refrain from using their civil rights or that the clergy may neglect all consideration of civil affairs; for while the clergy must hold aloof from every political faction, they should, without neglecting their duties, promote the welfare of the state, not only by exercising their civil rights, but also by molding the minds of the faithful so that each may properly fulfil his civil obligations. (P. 275-6.)

Now these are general principles and they are some of the principles which form the basis of legislation, in general and particular laws, against a priest participating in politics. I cannot agree with the conclusion drawn by Monsignor Murphy, "Certainly nothing in these letters causes us to conclude that political action is denied to the clergy." (P. 276.) A reading of Monsignor Murphy's own summary of the purpose of these letters indicates that his conclusion is unwarranted.

IV.

The next point raised in my article is:

> Canon 139 § 1 of the Code of Canon Law directs that clerics must avoid affairs which, though not unbecoming in themselves, are foreign to the clerical state. . . . It follows therefore that the legislation of the Baltimore Council forbidding political activity to a cleric has two-fold force—one flowing from canon 6 § 1, the other from canon 139 § 1, of which it becomes a particular application in this country. (P. 32.)

To this Monsignor Murphy objects:

> An examination of the Code of Canon Law fails to reveal any canon which forbids political activity on the part of the clergy. If such prohibition existed, it would be found in Title III, Book II, which treats of the obligations of clerics. [Monsignor Murphy argues that the sources of canon 139 § 1 indicate that] it refers to the personal habits of clerics rather than to their public or political activities. (P. 269; p. 270.)

The opinion that canon 139 § 1 forbids political activity to a cleric is based, first of all, on the wording of the law itself, in accordance with the principle that ecclesiastical laws are to be interpreted according to the proper meaning of the terms of the law considered in their context (canon 18).

Canon 139 § 1 states that clerics must avoid actions which, although not unbecoming in themselves, are not becoming the clerical state. Reasons have been given in my article and in this rejoinder why political action, not unbecoming in itself, is not becoming the clerical state. The conclusion seems to follow logically that Canon 139 § 1 forbids it.

This opinion is supported by the following statement in the *Periodica de Re Morali, Canonica, Liturgica* in its commentary on the decree of the S. C. of the Council to which reference will be made later: "In Canone 139 § 1, quo clerici vitare iubentur ea etiam quae, quamvis non indecora, a clericali tamen statu sunt aliena; et in § 4, quae vetat ne sine S. Sedis vel Ordinariorum (pro casu) venia munus Senatorum vel deputatorum sollicitent vel acceptent, manifestum habetur fundamentum, cur omnis politica actio clericorum ordinariis subiecta demonstretur".[2]

The opinion is also supported by *Maroto*: "Ea huiusmodi primo paragrapho Canonis 139, generatim proponuntur; in sequentibus vero de aliquibus determinate agitur. Hinc ordinarius et concilium Provinciale poterit, pro adiunctis, ea omnia quae aliena videantur a clericali statu et propriis clericis impedimenta sunt ad ministerium altaris vel ad clericalem sanctitatem, quatenus in paragraphis et canonibus sequentibus non satis determinentur, ex hac generali regula primae paragraphi ac acurate definire et imponere. (Sic, e. gr., regulari potest interventus cleri in negotiis politicis, pro adiunctis nationis et temporum circumstantiis et alia huiusmodi)."[3]

Monsignor Murphy cites five authorities and concludes, "from the above citations it is evident that there is nothing in the Code of Canon Law unreservedly forbidding political activities to clerics". But if these authorities are examined closely it will be noticed that most of them place restrictions

[2] Vol. 16, pars altera, p. 29, Ed. 1927.

[3] Maroto, *Instit. Iur. Can.*, Vol. I, p. 525, Ed. 1928.

and it is my contention that it is the non-observance of these restrictions which bring the matter under canon 139 § 1. For example, *Wernz*: "Quare absque dubio *principalis atque adeo exclusiva et ordinaria occupatio* cum rebus politicis praesertim clericis ad curam animarum obligatis aliena sit opportet. Cui principio non obstat, quominus clerici, *servatis gravitatis et moderationis legibus maiori minorive gradu pro diversitate locorum et temporum secundum praxim a superioribus ecclesiasticis probatam*, rebus politicis operam dare possint, imo non raro debeant." [4]

Cocchi: "At non vetatur *legitimus* clericorum interventus in rebus politicis, *qui tamen maximis cautelis et sub dependentia a legitimis pastoribus* habendus est." [5]

Vermeersch: "Verba 'ordinis publici perturbationibus' prae verbis 'politicis contentionibus' electa sunt, ne Codex videretur clericos ab *omni* immixtione in res politicas removere velle; saepe enim contentiones politicae in bonum vel detrimentum religionis satis *directe vergunt*." [6]

Bouuaert-Simeon: "Ex horum omissione verborum deduci potest Codicem noluisse *omnem* in rebus politicis et socialibus interventum *indiscriminatim clericis interdicere*." [7]

The words which I have italicized indicate that the very authorities cited by Monsignor Murphy hold, by implication, that there are political activities forbidden to clerics. In drawing his conclusion from these authorities Monsignor Murphy should have indicated what he meant by the word "unreservedly."

As to the argument from the sources of canon 139 § 1, these sources are so general that it is difficult to understand why they should be used to limit the generality of the principle of the canon. It is incorrect to conclude that whatever is not contained in the sources is excluded from the law. The distinction which Monsignor Murphy draws in applying canon 139 § 1 to the personal habits of clerics rather than to their public acts is also difficult to understand, because some public act of a

[4] Vol. II, p. 153.
[5] Vol. II, p. 125.
[6] Vol. I, p. 176.
[7] P. 166.

cleric could be much more unbecoming than some personal habit. In most cases, an unpriestly personal habit in a cleric would not be as detrimental to the Church or cause as much ridicule of the clerical state, as his being singled out for personal abuse and public caricature because of his political activities.

V.

Next in order in my article was cited a response from the Sacred Congregation of the Council of 15 March, 1927.[8]

Monsignor Murphy points out:

> It is unfortunate that Doctor Dargin did not note the words "qui in ea explicanda non se conforment instructionibus S. Sedis," or that if he noted them he did not consider them important. (P. 273.)

I was keenly disappointed that an inadvertence in recopying resulted in the omission of this phrase from the decree as cited in my original article. I depended particularly on this very phrase of the decree to clarify the method of applying sanctions when the law to be enforced was not diocesan but of higher authority. The omission of this phrase weakened rather than strengthened the point I wished to make.

My article did not touch upon the question of diocesan statutes, of the various dioceses of the United States, in which local Ordinaries may have legislated, in synod, against a cleric engaging in politics. The question was confined to the law of a plenary council approved by the Holy See and the general law of the Code of Canon Law. Since these laws of higher authority did not contain a direct indication of the method of sanction or enforcement, the decree of the Sacred Congregation of the Council appeared especially useful to clarify this point. Political activity by a cleric, in violation of instructions given by the Holy See, is not identical with political activity by a cleric in violation of a general law or the law of a plenary council, but the cases are analagous and the norms of enforcement set forth in the decree aid in determining the norms of enforcing No. 83 of the Council of Baltimore and canon 139 § 1 of the Code of Canon Law. Therefore, I repeat my disappointment at the omission of this phrase from my article, for the phrase had a vital bearing on the purpose of citing the decree.

[8] *A. A. S.*, 19-138.

VI.

In concluding his reply Monsignor Murphy states:

> My conclusion seems to find practical confirmation in the action of the Chancery of the Archdiocese of New York in a recent case, as is shown from the following news item which appeared in *The Evening Sun* of New York, 18 May 1935. (P. 278.)

I have been officially informed that this statement was never issued from the Chancery Office of New York. Therefore I must refer Monsignor Murphy to the Editor of *The Sun* to ascertain the source of the article. Whatever confirmation of canonical opinions is found in this news item has no basis in fact.

VII.

In conclusion I wish to state that the opinions expressed by me in the July number of THE ECCLESIASTICAL REVIEW remain unchanged. I am still convinced that the principles of social justice must be separated from political activity and that a priest must preach the principles of social justice in season and out of season, but must leave political action to the laymen whom he has thoroughly trained in the principles.

EDWARD V. DARGIN.

Croton Falls, New York.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis.)

VISITATIO AUGUSTI SACRAMENTI, IN SACRO SEPULCRO—QUOD VOCANT—RECONDITI PER BIDUUM MAIORIS HEBDOMADAE, PECULIARIBUS INDULGENTIIS DITATUR.

DECRETUM.

Adnexas pio XL Horarum exercitio peculiares indulgentias ad visitationem Eucharistici Sacramenti, in sacro Sepulcro (ut aiunt) reconditi per biduum Maioris Hebdomadae, munifice extendens, Ssmus D. N. Pius div. Prov. Pp. XI, in audientia infrascripto Cardinali Maiori suo Paenitentiario die 13 Aprilis vertentis anni impertita, benigne largiri dignatus est ut omnes et singuli utriusque sexus fideles, qui ineffabile sacrae Eucharistiae Sacramentum praefato tempore, in memoriam primae Eius institutionis publicae adorationi singulari ritu solemniter expositum, devote visitaverint et quinquies *Pater, Ave* et *Gloria* ad debitas ob maximum eiusmodi beneficium grates agendas, atque etiam una vice ad mentem Summi Pontificis saltem contrito corde recitaverint, *partialem quindecim annorum indulgentiam* toties quoties, *plenariam* vero semel una et altera die, additis confessione et sacra Communione, lucrari valeant.

Praesenti absque ulla Apostolicarum in forma brevi Litterarum expeditione in perpetuum valituro et contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus S. Paenitentiariae Ap., die 20 Maii 1935.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S. S. LUZIO, *Regens.*

CURIA ROMANA.

PONTIFICIAL APPOINTMENTS.

The Secretary of State announces the following appointments:

18 April: The Right Reverend Alfred A. Heinzler, William G. McMillan, Charles S. Nix, all of the Diocese of Rockford, Illinois, Privy Chamberlains, Supernumerary, of His Holiness Pope Pius XI.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE NINE FIRST FRIDAYS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you kindly grant me a little of your valuable space to make some observations on Fr. F. J. Connell's reply in the May issue of the REVIEW to a letter of Fr. A. M. M. McShane on the devotion of the Nine First Fridays.

In his letter Fr. Connell is kind enough to refer in a complimentary way to my recent book on the subject[1] and I thank him for the reference. Yet I am compelled to protest against his letter in general as, in my opinion, very misleading for many who are not experts on the subject—misleading not in the little that it says, but in the much that it does not say.

In my book I deal at length with the many objections that have been made against the authenticity or the literal interpretation of the "Great Promise". Fr. Connell does not reply to one single argument of mine in defence of the authenticity and of the literal interpretation, but he reproduces (without any reference to my replies) a few of the oldest, and I may add the least telling objections to the devotion, and gives an ordinary reader the impression (it seems to me) that they are cogent and are more or less accepted by persons competent to judge in the matter.

In my book I have advanced good reasons to show that the attenuated interpretation of the Promise which was favored by Père Guillaume (thirty-six years ago) and by a writer in the *Irish Ecclesiastical Record* (forty-five years ago) is not acceptable; and I have dealt with the objections which have been

[1] *The Nine First Fridays:* The "Great Promise" of the Sacred Heart to Saint Margaret Mary. Its Origin, Authenticity and Meaning. London: Burns, Oates & Washbourne, 1934.

based on the views of Bishop Languet and Mgr. Arnaldi. Father Connell quotes these writers but does not refer to my replies to their views, nor refute my arguments if they are unsound.

As for Fr. McNabb's view (quoted by Fr. Connell) that the literal interpretation of the "Great Promise" is "scandalous": (a) Why when adducing the authority of Fr. McNabb against the literal interpretation does Fr. Connell make no mention of the long list of eminent authorities (given in my book, pp. 91-92) who support the literal interpretation?—Scarcely anyone of any standing, to my knowledge, has seriously attempted to defend any other interpretation for the past thirty years. (b) I do not know what Fr. McNabb wrote, a long time ago, in the *American Catholic Quarterly* (I have not been able to consult its files), but I do know that he took part in a controversy on the subject of the Nine Fridays in the *Tablet* in 1903-1904, that his attack on the devotion was very eloquent ("scandalous" is redolent of what he wrote then) but extremely weak, and that any points in it that merited consideration were effectively dealt with by Fr. Herbert Thurston, S.J.

I cannot understand how anyone who has seriously studied the evidence for the authenticity of the "Great Promise" or the arguments in favor of its literal interpretation could possibly write as Fr. Connell does in his reply to Fr. MacShane. I know that there are competent writers who *feel* that the literal interpretation is unacceptable but they have not, so far, replied to the arguments which show that it is the only *reasonable* interpretation.

"A Secular Priest."

Reply to "A Secular Priest".

I am sorry that my treatment of the subject has caused you dissatisfaction. Nevertheless, I beg of you to consider my side of the question. I was answering an individual priest concerned with a single difficulty; therefore, I could not go far afield on the question of the authenticity and of the interpretation of the Great Promise. I could not expect the Editor to give me the space required for a lengthy discussion of this matter—and as you will admit, it would take many pages to

give the various arguments for both sides in a satisfactory manner. I spoke of your book in a complimentary way; and any one who wishes more data on the subject can find it in the pages of your work.

You have studied the question extensively and have formed your decision definitively in favor of the authenticity and of the literal interpretation of the Promise. Yet surely you will admit that not all of those who held the opposite view will now give full assent to the cogency of your arguments. You say that the arguments I adduced are among the weakest against your thesis, which may be perfectly true; yet, I am sure that some of those who write *ex professo* on this subject will still continue to use them. At any rate, the point I wished to make was this—that since there are authorities on both sides, ordinary priests, who have not the opportunities of making a deep study of the question, will prudently judge that there are good reasons for not accepting the Promise in its literal interpretation, and will accordingly not commit themselves to any more than what you call the "attenuated interpretation", at least in their official duty of preaching the word of God.

It must be remembered too that the pulpit is intended *per se* for the promulgation of public revelation. How then can a priest be justified in announcing from the pulpit that a certain practice, based on a private revelation, will lead with moral certainty to the efficacious grace of final perseverance, especially when the Church has never given any guarantee to this effect?

FRANCIS J. CONNELL, C.SS.R.

A DOMINICAN MARTYR OF THE SACRAMENTAL SEAL.

In Brussels, Belgium, a work has been published by the Rev. Father De Meyer, O.P., under the title of *Le Procès de l'Attent commis contre Guillaume le Taciturne, Prince d'Orange.* It is an historical criticism of unedited legal documents dating back to the year 1582, and it treats of the trial of another Dominican, Father Tammerman, O.P., chaplain to the Spanish residents in Antwerp, Belgium, who, in 1582, was condemned to death by strangling because of his refusal to reveal the seal of confession regarding the assassination of William

the Silent, Prince of Orange. In that era wars, deadly feuds and deep hatred between monarchs kept most of Europe in a condition of terror and unrest, and men's lives were held as being worth little. Between Philip II, King of Spain, and William the Silent, Prince of Orange, a profoundly personal enmity existed, a hatred for which the execution of the Dominican priest became remotely responsible.

In 1582 this intense hatred, political and religious, came to a climax. The city of Antwerp found itself under the domination of the Calvinists, and William the Silent consigned to the Duke of Anjou, son of the King of France, that principal commercial city of Belgium, in contempt for the wishes of the Spanish monarchy. And, so infuriated was Philip II against his old enemy of Orange, that he offered a large reward to anybody who would take the life of William the Silent. No secrecy was made about the offer: it was known through half Europe, nor was any wonder at it felt, for sovereigns committed deeds after the fashion of their compeer, Ivan the Terrible, Czar of Russia.

There lived in Antwerp in the year 1582 a man named Anastro, who was once a rich, prosperous merchant, famous for his argosies and his great commercial business at home. But Anastro saw his fortunes failing, and he knew that within a short time he should face the bankruptcy court. To prevent a crash, nothing remained for him but to lay his hands in some way or other on a large sum of money. And he reflected that King Philip's offer was a godsend and that he would endeavor to earn the handsome reward for King William's head. But the once wealthy merchant had not the audacity to assassinate the prince whom the Spaniard hated so heartily. And so he decided to induce one of his employes to commit the murder and share with him the reward.

There was a young man of nineteen years in the merchant's employment named Jean de Jauregui, whom Anastro had always treated as a son, and he approached the youth on his plans. Yes, Jauregui was quite ready to kill William the Silent, not so much for the money that would come to himself, but for the sake of seeing his old master back again in the ranks of merchant-princes. Everything was arranged for the

assassination, and Anastro, fearing for his life and goods, set out secretly from Antwerp to an unknown destination.

At that time all the clergy, secular and regular, were driven from the city of Antwerp by the influence of the Calvinists. One of those who remained in hiding was a Father Anthony Tammermann, O.P., who, dressed in the garb of a layman, lived in a room of one of the Catholic families of the city, and quietly administered the sacraments to the faithful of Antwerp. To the Dominican priest young Jauregui made his devious way on Friday morning, 16 March, 1582. He explained he was going on a sea voyage to join his employer and that, because of the perils of the journey, he wished to go to confession before leaving. He made his confession to Father Tammermann, and then he asked for Holy Communion, a request easily granted by the Dominican in view of the fact that he was on the point of celebrating Mass in his little secret room before Jauregui arrived. When the youth was leaving the room he handed the priest two *scudi* of gold and asked him to celebrate some Masses for him, especially that he might have a favorable voyage. Priest and penitent parted never to meet again.

Jauregui remained in Antwerp for three days, and on the following Sunday he received a letter from his master, Anastro, urging on the attempt at assassination and counselling the use of a pistol. The foolish youth lost no time, urged on by this letter. Making his way to the castle of William the Silent, he begged for a conversation with the Prince. The Prince of Orange sat at dinner on that fatal day with a number of French guests, and he rose and called the youth into a corner of the hall to get the conversation over. All was done within a couple of minutes.

Jauregui placed his pistol at the Prince's left ear and fired, the ball went into the mouth, smashed one of the teeth, and issued forth under the right eye. William the Silent fell, his head covered with blood, and his friends cut down the assassin in the twinkling of an eye. Rarely has so important a tragedy been completed in so short a time.

A trial, under the presidency of the red-hot Calvinist, Marnix de Sainte Aldegonde, followed that same evening. The first witness called was a fanatical Calvinist who affirmed

that the Dominican in hiding, Father Tammermann, was the confessor to the assassin of the Prince and a friend of Anastro, the merchant. The priest was at once arrested and interrogated, but, though subjected to torture, he refused in the most absolute manner to reveal anything that passed during the confession of the assassin. He was then stripped of his clothes and flogged unmercifully, still refusing to violate the sacramental seal. From that day he was already condemned to death, "because, having heard the confession of Jauregui, he did not reveal it to the judges, so as to prevent the attempt on the Prince of Orange".

On 29 March, 1582, Father Tammermann was executed by strangulation. His body was cut into four pieces, which were hung at the four gates of Antwerp, and his head was fastened on an iron spike and placed on the castle of the Prince of Orange. And great joy filled the hearts of the Calvinists as they satiated their eyes at the terrible spectacle.

Some days after the execution of the brave Dominican a libellous account of his trial was published by the Calvinists of Antwerp, in which the testimonies of the witnesses and the replies of Father Tammermann were described in a garbled and calumniatory fashion according to the imagination of the followers of Calvin. In this little work he was declared to have violated the seal of the assassin's confession at the inquiry held after the murder, and furthermore that the priest encouraged the youthful rascal to make the attempt.

For three and a half centuries historians dealing with these matters in their works have made use of that little Calvinistic publication, basing everything on that small series of the falsehoods and calumnies, to the discredit of the faithful priest. The malignant libels contained in the account written by the pen of Pierre de Loiseleur, of Villiers, has been the sole fount from which the numerous historians have given the world an account of the sad picture, thus perpetuating the charges for which every priest ever was, and still is, quite prepared to yield up his life, the seal of sacramental confession for which St. John Nepomucene, Patron of the city of Prague, laid down his life in the sixteenth century by drowning on order of the King of Bohemia, because he refused to reveal the matter of

the Queen's confession made to the saintly bishop. The visitor to Prague will see a bronze plate let into one of the top stones of the balustrade over the river flowing through the city, on which plate is portrayed the figure of St. John Nepomucene, tied hand and foot, in the act of being slipped on his head into the river; and farther down the waterway you will see marked the spot on which a supernatural light floated that night of the bishop's death to show the faithful where the courageous ecclesiastic's body floated.

The reasons for the condemnation of Father Tammermann were not sufficient and not proved by the junta of Calvinists. He was judged on the suppositions of the magistrates who condemned the fearless Dominican. The magistrates supposed and persuaded themselves that Jauregui had mentioned his proposed assassination of William the Silent and that he approved of it on condition that a religious purpose was the motive for it. All these calumnies and fits of the imagination are refuted by Father De Meyer, O.P., in his monumental work, and his conclusion is unbreakable. He shows how heroically Father Tammermann died for the sacramental seal, how coolly he gave his evidence in the dock, how much historians have done to besmirch his sacerdotal character, and finally the constant Catholic tradition among Catholic Belgians regarding his innocence of every grave charge laid against him. The Dominican monastery jealously preserves the relic of the head, to which Brussels pays honor every year. It is believed that the Order of St. Dominic will make some move to have the Holy See stamp with an authoritative mark the traditional veneration which Belgium cherishes for the glorious defender of the sacramental seal.

It is worth adding, in connexion with Father De Meyer's book whose appearance occasions the writing of this note, is a model of critical historical scholarship.

J. P. CONRY.

Dublin, Ireland.

BIRD PESTS AGAIN.

Fowler, who gave information in our June issue, p. 617, about the harm done to churches by birds, adds, on request, many details about related nuisances.

Toys closely resembling cats are made abroad and are inexpensive but hard to secure. The writer also had crude scarecrows made of thin pine boards with a lynx painted on them, and for eyes on each side were fastened with pin-tacks white shirt buttons. These sparkle even at night. A short piece of rope served as a tail. In this church the wide girders served to make these lynxes inconspicuous. If the architecture of the church does not permit anything so large, a flat object resembling, for example, a turtle could be made which, if provided with glaring eyes, will make a first-class scarecrow and one which can be concealed on high sills, over capitals of columns or on other ledges on which birds are apt to lodge. A very glaring effect may be produced by a touch of radium paint which can be obtained from manufacturers of radiolite articles, clocks, watches, etc. It is supplied by companies like the U. S. Radium Corporation, Pearl St., New York, and is put up in various quantities down to a half thimbleful.

The buzzers in large number may be operated by a single small bell-ringing transformer: and buzzers are also made for direct current. The advantage of the buzzers is that they may be actuated in the dark, and experts in bird psychology claim that birds, if routed by night from their perch, will not return to the same place to roost or build a nest.

A little ingenuity will discover simplifications and improvements in the contrivances mentioned above. A mere piece of gaudy spotted or striped leatherette with something like a head and tail if fastened round a good-sized buzzer will suffice *sine addito*. It is not difficult to add a feather to the armature of the buzzer, so that when the latter vibrates the feather will also vibrate. Electricians sometimes make a buzzer out of an electric bell by removing the gong and cutting off the ball of the hammer. This leaves outside the magnet-box nothing but a vibrating rod on to which a bright feather may be easily slipped. The louder and harsher the sound, the better; factory buzzers are loudest. Two buzzers with discordant notes, if

placed side by side and operated together, will produce a very harsh and startling effect.

Pests do not confine their aggression to the interior of buildings, but also do harm outside and around them. A similar remedy may be applied. The writer, greatly annoyed by flocks of sparrows which invaded and befouled his porch, had several rods made as perches and set up. At the end of these was a trunnion or hinge allowing the rod to bend down about one-eighth of an inch and make contact and so vibrate with a noisy device. An artificial dog alongside a buzzer and a megaphone with connexion to various points, would be very effective in driving off stray dogs, cats or other marauders.

A rat will not venture into any place if every time that he attempts to emerge from his hole, he be assailed by a terrifying peal of thunder apparently coming from a savage beast which with glaring eye-balls is on guard day and night. No other expedient can compare with it. Keep the varmint on the path of the spring key concealed under a cloth by placing strips of oilcloth with short projecting tacks on each side of the cloth pathway. The cover of a cigar box with a frame sawed off all round half an inch under the cover will make a spring key. On the front of the cover bore about four pin holes close together and one quarter of an inch from the edge of the cover wind one terminal wire spirally round from the edge to the pin holes or slit. Directly under this on the frame notched on the bottom wind a tight spiral with the wire of the other terminal. When the cover falls the spirals meet and the buzzer sounds. To keep the spirals apart, take a paper clip one and one quarter inches long and bend it out until it forms a long hook. Sew this hook firmly with thread or fine wire to an inner front corner of the frame. You now have a straight wire sticking up some three inches at the corner of the frame. Bend it down at a right angle toward the spiral so as to hold the cover up one quarter of an inch. You have an excellent broad spring key at a cost of less than one cent. In fact the whole outfit is not costly. The only expense is that of the wire, of the current, so small in quantity that electricians claim that it does not affect a watt meter of the scarecrow, and the buzzer. The megaphone may be made of a piece of smooth carboard inserted into a box with a wide hole in it, slit, bent, and fastened inside

by a piece of adhesive plaster. Into this box the buzzer will be put. If you employ an electric bell, don't use the gong. Substitute a good-sized piece of tin or a tin can or a thin sheet of wood held by a metal strip, which when struck by a hammer will give a sharp slapper effect. A tin can will probably be loudest. All animals are greatly affected by loud noises. Dogs in a thunderstorm tremble like an aspen leaf.

FOWLER.

SOLEMN BAPTISM IN PRIVATE RESIDENCE.

Qu. I would be very grateful if you would give me the solution of the following difficulty. The matter has been much discussed by two Fathers and the only result was that they agreed to differ.

An infant is baptized "in periculo mortis" by a priest and in a private house. The danger of death is not immediate, but it is such that it is not safe to wait until the infant can be taken to church. There is time, therefore, for solemn baptism. Is the priest bound to baptize solemnly there and then (in the private house) with all the ceremonies prescribed by the Ritual, *i.e.* with those which precede the infusion of water as well as with those which follow the infusion (can. 755 § 1 and can. 759 §§ 1, 2)? If the priest is not bound to perform that part of the ceremony which precedes the infusion of water, is it not at least more proper that he should perform it so that the Ritual ceremony may not be mutilated (namely, by waiting to supply it in the church afterward if the infant lives) without a sufficient cause?

Resp. An infant placed *in periculo mortis,* such as is here described, may *not* be baptized solemnly at the home of its parents, unless the local Ordinary grant permission, which cannot be allowed in general, but only in an extraordinary case.

Canon 776 § 1: In domibus autem privatis baptismus solemnis administrari non debet, nisi hisce in adiunctis:

2.° Si loci Ordinarius, pro suo prudenti arbitrio et conscientia, iusta ac rationabili de causa, in casu aliquo extraordinario id concedendum censuerit.

Unless permission for the case is obtained from the Ordinary, the baptism will not be solemn but *private.*

When private baptism is conferred by a priest or deacon, the ceremonies which follow baptism (but not those which precede) should, if time permits, be administered: Canon 759 § 1 ". . . . si a sacerdote vel diacono [baptismus conferatur], serventur quoque, si tempus adsit, caeremoniae quae baptismum sequuntur". In the face of this very clear rule laid down by the Church, there can no longer be any question of what is proper: this question has been decided by the Code in the above quotation. No doubt the reason for the rule is this: if there is reason to baptize privately, there is also reason to fear that the infant will not live to have the ceremonies supplied; and hence it is preferable to add those following the baptism at once; perhaps the ceremonies preceding are not to be performed at the time of the private baptism, because the full significance of the symbolism of them is scarcely verified outside the church.

INVALID MARRIAGE REQUIRES EXPRESS CONVALIDATION.

Qu. In 1911 John, not baptized, contracted civil marriage with Ann, a baptized Episcopalian. In 1912 John, too, was baptized in the Episcopalian religion. The validity of both baptisms is conceded. In 1914 John and Ann were civilly divorced.

In 1916 John contracted civil marriage with Helen, a baptized Lutheran. The validity of this latter baptism is likewise assumed. In 1921 John and Helen were also divorced.

In 1924 Ann died.

Helen now wishes to marry a Catholic *coram Ecclesia.* Is she free to do so?

Father Ben maintains that she is. His argument is: the marriage of John and Ann was invalid at the time of the contract because of the diriment impediment of Disparity of Worship. However, after this impediment automatically ceased when John was baptized, the marriage became valid by the subsequent cohabitation of John and Ann "cum affectu maritali" presuming that the marital consent originally given continued. Thus John was not free to marry Helen since Ann was still living and so he concludes Helen is now free to contract valid marriage *coram Ecclesia.*

This inquirer, however, contends that Helen is not free to marry a Catholic *coram Ecclesia.* His argument is: the marriage of John and Ann, being invalid *ab initio,* could not be validated after the

removal of the impediment by mere cohabitation and continued marital consent, but that a specific renewal of marital consent in some shape or form, subsequent to the baptism of John, must necessarily have taken place. Now, both John and Ann were non-Catholics, ignorant of the laws of the Church with regard to marriage impediments and marital consent. Therefore, a formal renewal of consent may almost certainly be disclaimed and so John was free to marry Helen. This latter, being a marriage of two baptized persons, is valid. Wherefore, Helen is not free to contract new nuptials *coram Ecclesia.*

Resp. If upon careful investigation the three baptisms in question are found to be valid, as our correspondent assumes, the solution given by Father Ben is not in conformity with the law of the Church. In virtue of canon 1133 an invalid marriage between baptized persons can be convalidated only by renewal of matrimonial consent through a new act of the will upon the knowledge that their marriage is invalid. Mere cohabitation continued after the diriment impediment of disparity of cult had ceased by the baptism of John was not sufficient to convalidate his marriage to Ann. It is gratuitous to suppose that John and Ann were aware of the invalidity of their marriage contracted while they were bound by the impediment of disparity of cult and that by continued cohabitation they meant to give expression to a renewal of their matrimonial consent.

And since the marriage between John and Ann was and remained invalid, the latter's death plays no part in deciding the status of John or Helen.

Since John's marriage to Ann was and continued invalid, his marriage to Helen was not invalid by reason of that previous invalid bond. If no other diriment impediment hindered the marriage, John and Helen were validly married, and therefore, as our inquirer puts it, "Helen is not free to contract new nuptials *coram Ecclesia,*" since she is bound by the bond of a previous valid marriage.

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EXTENSION OF SEAL OF CONFESSION.

Qu. Is it true that not so very long ago the Holy See forbade priests to discuss in their lectures to seminarians, in the pulpit or in private conversation what they have heard in sacramental confession? If so, where can that decree be found?

Resp. Canon 899 § 1 enunciates the divine precept of the seal of confession which forbids every confessor to betray a penitent by word or sign or in any way and for any reason. The next canon renews the former law of the Church which forbids the confessor to make any use of the knowledge he has acquired in confession which might be annoying to the penitent (*cum gravamine poenitentis*), even if there is no danger that the seal might be violated.

This extension of the divine precept of the seal of confession issued by the Holy Office is here printed for our inquirer:

AD REV. LOCORUM ORDINARIOS FAMILIARUMQUE RELIGIOSARUM MODERATORES SUPER INVIOLABILI SANCTITATE SIGILLI SACRAMENTALIS.

Naturalem et divinam sigilli sacramentalis legem in Ecclesia Christi semper et ubique sanctissime servatam fuisse ne ipsi quidem confessionis sacramentalis acriores hostes in dubium umquam revocare serio potuerunt. Idque providentissimo Dei consilio absque ulla dubitatione tribuendum est, qui sacramentalem confessionem veluti secundam post naufragium deperditae gratiae tabulam hominibus misericorditer offerens, omnem aversationis causam ab ea dignatus est amovere.

Non desunt nihilo minus quandoque salutaris huius sacramenti administri qui, quamquam reticitis omnibus quae paenitentes quomodocumque prodere queant, de submissis in sacramentali confessione clavium potestati sive in privatis collocutionibus sive in publicis ad populum contionibus (ad auditorum, ut aiunt, aedificationem) temere sermonem facere non vereantur. Cum autem in re tanti ponderis et momenti nedum perfectam et consummatam iniuriam sed et omnem iniuriae speciem et suspicionem studiosissime evitari oporteat, palam est omnibus quam mos huiusmodi sit improbandus. Nam etsi id fiat salvo substantialiter secreto sacramentali, pias tamen audientium aures haud offendere et diffidentiam in eorum animis haud excitare sane non potest. Quod quidem ab huius sacramenti natura prorsus est alienum, quo clementissimus Deus quae per fragilitatem humanae conversationis peccata commisimus, misericordissimae suae pietatis venia penitus abstergit atque omnino obliviscitur.

Haec animo reputans Suprema haec Sacra Congregatio Sancti Officii muneris sui esse ducit omnibus locorum Ordinariis Ordinumque Regularium et quorumcumque Religiosorum Institutorum Superioribus, graviter onerata eorum conscientia, in Domino praecipere ut huiusmodi abusus, si quos alicubi deprehendant, prompte atque efficaciter coercere satagant; utque in posterum tam in scholis theologicis quam in casus moralis, quas vocant, conferentiis et in publicis et in privatis ad clerum allocutionibus et adhortationibus sacerdotes sibi subditos sedulo edoceri curent ne quid umquam, occasione praesertim Sacrarum Missionum et exercitiorum spiritualium, ad confessionis sacramentalis materiam pertinens, quavis sub forma et quovis sub praetextu, ne obiter quidem et nec directe nec indirecte (excepto casu necessariae consultationis iuxta regulas a probatis auctoribus traditas proponendae) in suis seu publicis seu privatis sermonibus attingere audeant; eosque in experimentis pro eorum habilitatione ad confessiones excipiendas hac super re peculiariter examinari iubeant.

Sacra Congregatio confidit neminem ex confessariis huiusmodi praescriptionibus contraventurum: quod si secus acciderit, praedicti Ordinarii et Superiores transgressores graviter moneant, recidivos congruis poenis percellant, ac in casibus gravioribus Supremo huic Sacro Tribunali rem quam primum deferant.

Datum Romae ex aedibus S. Officii, die 9 iunii 1915.

R. Card. Merry Del Val.[1]

This instruction was not promulgated in the *Acta Apostolicae Sedis;* instead it was sent directly to local ordinaries and religious superiors. In it the Holy Office again voices its disapproval and condemnation of any practice by which the things heard in sacramental confession are made the subject of private conversation, or pulpit talks, of academic discussions and the like, even if everything that might betray the penitent is carefully concealed: all superiors are strictly commanded to put a stop to every such abuse that may exist, and to see to it that neither directly nor indirectly, not even in passing, anything heard in confession be discussed in private conversation, in sermons, in class rooms, in theological conferences; cases that are presented at these occasions must not be real but fictitious; necessary consultation in a really complicated case must be made with due safeguards in conformity with the rules laid

[1] B. Kurtscheid, *A History of the Seal of Confession*, transl. by the Rev. F. A. Marks (St. Louis: B. Herder Book Co., 1927), p. 241, footnote 10.

down by approved authors. Where local ordinaries find these abuses, they are to admonish those who violate this law; if they persist, to punish them; more grievous violations are to be reported to the Holy Office.

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CANON 642 AFTER PROFESSION HAD BEEN HEALED IN THE ROOT.

Qu. After Titius had taken temporary vows, it was discovered that they were invalid. His profession was therefore convalidated by a *sanatio in radice* obtained from the Holy See. He continued in the religious institute for some years before he left. If the period of his religious life is reckoned from the date of his first profession until he left the institute, it extended beyond six years, but not if reckoned from the date of the *sanatio*. Does canon 642 § 2 apply to his case.

Resp. The peculiar result of a *sanatio in radice* is that it not only convalidates an act which was from the beginning and still is invalid up to the moment the *sanatio* is granted, but also that it produces its juridical effect retroactively to the moment when the act was originally though invalidly placed. When an invalid religious profession is thus healed, it becomes valid the moment the papal rescript is executed; it affects the religious, however, as though his profession had been valid from the beginning. Thus his seniority in religion, which is reckoned from the first profession,[1] is not figured from the day the *sanatio in radice* was executed, but from the date of the first, though invalid, profession. Since the *sanatio in radice* produces its juridical effects as of the date of the first, though invalid, profession, it seems that canon 642 must be applied also to a case where the religious profession is convalidated by a *sanatio in radice* and that, provided all the other conditions laid down in canon 642 are verified, an ex-religious whose profession had been convalidated by a *sanatio in radice* may not lawfully acquire the offices from which canon 642 excludes ex-religious.

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[1] Cf. canons 504 and 578, n. 3.

PROOF OF BAPTISM OR OF DISSOLUTION OF MARRIAGE.

Qu. The persecution of the Church in Mexico makes it at times very difficult, if not impossible, to obtain authentic certificates, which may be necessary, from ecclesiastical authorities in that unfortunate country.

1. How can this difficulty be overcome when a certificate of Baptism cannot be obtained before First Communion, Confirmation or marriage?

2. If a Mexican who wants to marry admits that he was married previously but asserts that his partner died in Mexico, how will a pastor in this country obtain the necessary proof of the latter's death?

Resp. It must be evident that frequently the ordinary means of certifying a baptism or a death cannot be employed in the circumstances described, by a pastor in the United States in whose parish there are Mexicans. These difficulties may not, however, shut out those persons from the Church and her sacraments. Other means must be found to prove that they have been baptized or that wives or husbands are dead.

1. Canon 779 provides that for proof of baptism, in a case where no one will suffer, one witness who is above suspicion, or the oath of the one baptized, if he was baptized after coming to the use of reason, will suffice. This latter means will scarcely be of any help, for it is not likely that these Mexicans were baptized at an age which makes it possible for them to remember it and to testify to the fact. If they were baptized in infancy anyone who was present at the ceremony could give the necessary testimony: their parents, sponsors or others. For the purposes mentioned by our inquirer one witness will suffice; for there is no prejudice against third persons, as there would be if, e.g., the proof of the validity of a marriage turned about the question of one's baptism.

Sometimes it is not possible to find even one eyewitness to the baptism. What then? In such cases it seems that the fact that baptism was conferred might be proved by other more or less direct evidence. If the person concerned testifies that his parents had assured him he had been baptized and that they had reared him from his infancy as a Catholic; if he can lend weight to this testimony by adding, because he had heard it from his parents, where he had been baptized and who had been his god-parents; if furthermore evidence which the pastor can

personally give or which can be obtained from others who were acquainted with his parents shows the latter to have been faithful in their religious duties: all this together may lead to the conviction that the person had been baptized.[1] However, when direct evidence from trustworthy eyewitnesses present at the baptism cannot be obtained, the pastor should not settle the question, but refer it to the Ordinary.

2. In like manner the dissolution of a previous marriage by the death of one of the parties can be proved not only by an authentic death certificate but also by witnesses who know of the death of the one partner, not merely from hearsay, but from personal knowledge. If two persons above all suspicion who were present at his deathbed or who assisted at his burial, testify to the fact, their testimony will establish full proof that the bond of the previous marriage no longer exists and the widowed party can be admitted to a new marriage.

If such direct testimony of two reliable eyewitnesses is not obtainable, other proofs may be admissible. The Holy Office issued an instruction *de praesumpta morte coniugis* in 1868[2] in which it laid down rules for cases where the direct proof that one of the parties to a marriage had died could not be had. Some of the less indirect proofs outlined in that instruction might be admitted in the cases contemplated by our inquirer. But here again it is not the pastor, but the Ordinary who should decide these more difficult cases.

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"OMNIPOTENS SEMPITERNE DEUS" AT FORTY HOURS' ADORATION.

Qu. When was the oration "Omnipotens sempiterne Deus, qui salvas omnes," etc. added to the orations after Litany of All Saints for Forty Hours' Devotion? My edition of the *Ritual* (Pustet, 1926) does not contain it.

[1] Cf. S. C. S. Off., 1 August, 1883—*Fontes*, n. 1083. It would not be permissible, however, to base a final solution in the case of a *Catholic* on the presumptions founded on the more indirect reasons which this reply to the Bishop of Savannah develops and to let such a one consider himself baptized merely on the strength of a presumption of that nature.

[2] *Fontes*, n. 1002. Cf. "Proof of Death of Husband or Wife", ECCLESIASTICAL REVIEW, LXXXIX (1933), 282-286.

Resp. The prayer "Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis perire," etc. is not to be found in the *Rituale Romanum* (Appendix: Litaniae in exposito XL Horarum); nor in Wapelhorst, pp. 303 and 304, "Orationes in adoratione XL horarum." But it is found in the various editions of our *Manual of the Forty Hours' Adoration.*

We do not know by what authority this prayer was added in the United States to the official text of the *Roman Ritual.* Nor can we find at what time this insertion took place. Perhaps it may be traced back to the Second Plenary Council of Baltimore which in 1866 extended the Forty Hours' Adoration to all the dioceses of the United States and obtained of Rome several indults to that effect.

DRAINING CHALICE AFTER MASS WHEN BINATING.

Qu. In regard to the draining of the chalice after the last Gospel in the case of a priest who says his Masses in two different churches—

1. Would it be necessary, if the priest has drained the chalice after distributing Communion to the people?

2. Could custom allow the purification immediately after Communion instead of after the last Gospel? I have heard from very reliable authority that when one of the bishops was consulted about this notice, he replied that since the rubric was not observed in his diocese the newly ordained priests should not observe it.

Resp. If the priest who says two Masses in two different churches were to drain his chalice at the first Mass after distributing Communion to the people, instead of doing so after the last Gospel, he would not probably commit any sin, because the purpose of the law would be obtained equally well in both cases. But why not observe the rubrics exactly? Custom cannot prevail against a clear text of the *Rituale Romanum* unless it can claim a prescription of forty years. As a rule, priests are required to observe every rubric, even those of secondary importance. In the present case, priests should do what they are directed to do by the "Instructio" of the Sacred Congregation of Rites, 11 March, 1858, and reproduced and completed in the Appendix of the new typical edition of the *Rituale Romanum* in 1925.

MANIPLE NOT WORN AT BLESSING OF PALMS.

Qu. Must the deacon and subdeacon wear maniples for the reading of the Epistle and Gospel of the blessing of the Palms? Mueller says that maniples are not used until Mass begins. He bases this opinion on the *Memoriale Rituum.*

Resp. On Palm Sunday the celebrant, deacon and subdeacon do not wear the maniple during the blessing of the Palms, not even for the chanting of the Epistle and Gospel. They take their maniples only for the Mass which follows the blessing and procession of palms. See Wapelhorst, edition of 1931, p. 324, No. 217: "Diaconus et Subdiaconus induunt amictum, album, cingulum et planetum plicatum, si uti liceat; Diaconus etiam stolam diaconalem, sine manipulis." See also *Ceremonial for the Use of Catholic Churches in the United States,* ninth edition, pp. 223, 230.

HYMNS IN VERNACULAR AT END OF HIGH MASS.

Qu. May vernacular or Latin hymns be sung at the end of High Mass? May the celebrant pause before the foot of the altar until they are finished, and then go to the sacristy?

Resp. At the end of High Mass, when the liturgical function is over—that is, when the celebrant has ended the last Gospel—the choir may sing a hymn in the vernacular, as a recessional. But since the liturgical function has come to an end with the last Gospel, the celebrant should not pause at the foot of the altar while the choir is singing the vernacular hymn. He should go to the sacristy without delay.

COPES WORN BY OFFICIANTS AT VESPERS.

Qu. Is it permissible for the assistants at Vespers to use dalmatics.

Resp. At Vespers the assistants should use copes, not dalmatics. See Wapelhorst, edition of 1931, p. 595, no. 349: "Pluvialia pro Celebrante et Pluvialistis seu Assistantibus, induenda (sunt) super superpelliceo vel super rochetto, si ipsis competat". "Pluvialia" means a cope, not a dalmatic.

CHANTING "PATER NOSTER" AT BENEDICTION.

Qu. Is it permissible to sing the *Pater Noster,* according to chant of the *Canon Missae,* at Benediction and at other semi-liturgical devotions? There has been a doubt expressed concerning whether or not it is proper for seminarians to sing this chant outside Mass.

Resp. At Benediction of the Blessed Sacrament the only hymn absolutely prescribed is the *Tantum ergo,* with the versicle *Panem de coelo* and the oration *Deus, qui nobis.* At the moment of Exposition, once the tabernacle door is open, it is customary to sing some hymn in honor of the Holy Eucharist. Then, and before the *Tantum ergo,* any approved hymn, litany or antiphon may be sung. Hymns which are not strictly liturgical prayers may be sung in the vernacular. But, according to decree 3537 ad 3 of the Sacred Congregation of Rites, the *Te Deum* and other liturgical prayers may be chanted only in Latin. By liturgical prayers are meant those which are found in the official books of the Catholic liturgy, viz. the Missal, the Breviary, the Ritual, the Pontifical. Although these liturgical prayers must be sung only in Latin, they might be recited in the vernacular (decree 3537 ad 2). From these rules we may safely conclude that at Benediction it is permissible to sing the *Pater Noster* in Latin either according to the chant of the *Canon Missae* or according to any other melody of a religious character.

ONE CENSER AT SOLEMN HIGH MASS.

Qu. Is the use of more than one censer allowed at Solemn High Masses or for Benediction?

Resp. The Sacred Congregation of Rites has condemned several times the use of two censers, even at Pontifical High Mass, and has allowed it only in a special case, "ad tollendas controversias super praecedentia" (Decrees 248 ad 4; 871; 1322 ad 9; 1846.)

Likewise at Benediction, the Ritual mentions and allows only one censer. But during the processions in which the Blessed Sacrament is carried by the celebrant, two censer-bearers are to precede him and swing gently their censers (*Rituale Romanum,* titulus IX, cap. V, No. 3): "Sacerdos procedit sub umbellam comitantibus Ministris, et duo acolythi vel clerici cum thuribulis fumantibus praecedunt."

Criticisms and Notes

UNION WITH GOD. According to the Letters of Direction of Dom Marmion. By Dom Raymond Thibaut, of Maredsous Abbey. Introductory Letter of Archbishop Goodier, S.J. Translated from the French, by Mother Mary St. Thomas (Monmartre). London, Sands and Co. 1934. Pp. xxiv-273.

It is seldom that priests share their spiritual experiences with one another on the basis of mutual friendship: there is rarely an explicitly spiritual side to their social life. When not dealing with his confessor or director, the average priest is a man of few confidences. He has so made himself a master of repression that neither the agonies which have seared him nor the interior glories which have illuminated him could ever be estimated in intensity or number by what appears on the surface. But with Dom Columba Marmion, religion, while not meant for show, was something which under all conditions did manifest itself. Archbishop Goodier reveals, in his Introductory Letter, the existence of a friendship of the type which seldom exists between priests: a friendship which consisted in "sharing each other's spiritual experiences for our mutual benefit". The two never met in the flesh; their paths had crossed many times: Dom Marmion began the correspondence between them with a letter "as trustful, as intimate, as if we had known one another from childhood".

No review can reveal the heart of this collection of principles of the spiritual life as shown in Dom Marmion's letters with the clearness and the appeal of the words of Archbishop Goodier as prefixed to the volume. In fact the Introductory Letter seems to be part of the collection. But the perusal of what follows, of the actual letters of Dom Columba written for the guidance of souls, brings the completion of the course in spiritual progress which all can easily follow who have read the previously published works of this Irish master of the spiritual life.

Abbot Marmion began his ecclesiastical career as a priest of the archdiocese of Dublin, and taught in the seminary. His advance along the Way which is Christ was one of those open things which constitute public facts. Even after he had become a monk and finished his novitiate, the signs of the struggle were visible upon him. He became a master in the guidance of souls toward the higher life and in the higher life itself. His spiritual teaching and direction were suitable not only for devout women under vows, or for those sheltered from the buffetings of active life; he was the confessor of Cardinal Mercier, the only man whose victory in the world war is destined to endure.

Dom Raymon Thibaut has classified the letters, or rather, presented them in such order that the book itself constitutes a solid study in spiritual progress. The theme, Union with God, is never lost sight of. Union with God is holiness, and our holiness is Christ: *Christus factus est NOBIS sapientia a Deo et justitia et SANCTIFICATIO et redemptio* (1 Cor. I, 30)—(p. 40). The elements of this union were dwelt upon in many a letter, for eager souls were ever seeking the guidance of this holy abbot. The desire of perfection and the spirit of detachment are the conditions of progress in the life of union. The theological virtues, faith, hope, and charity, bring about the expansion of this union. The final chapters are devoted to Dom Marmion's letters describing and giving direction in the life of prayer, which is the summit of union; vocation to the religious life which is a call to union, and the religious life itself, the life of union with God in superiors.

Dom Thibaut concludes this treatise with a few lines from his beloved abbot which reveal the ardent love for Christ and souls which was the one passion of his whole life: "A tending toward God in Himself with a sense of confusion at our unworthiness and confidence in His goodness and in the precious Blood of Jesus Christ are the three notes of real union with God. This way is *sure*. Nothing glorifies God so much as the triumph of His grace in a soul that acknowledges her misery, her weakness, her unworthiness, and that hopes for *all* from His power and his goodness. This is the *Laus gloriae gratiae suae* of which St. Paul speaks".

PRIESTLY PERFECTION. One Hundred Brief Meditations Based on the Exhortation of Pope Pius X to the Clergy. From the original of the Rev. Robert Montoli, by the Rev. Thomas J. Tobin, S.T.D. New York, Benziger Brothers. 1934. Pp. xviii+537.

On 4 August, 1908, Pope Pius X of saintly memory, commemorating the golden jubilee of his priesthood, published his *Exhortatio ad Clerum* in which he stressed in cogent words the maxims of priestly perfection. The document is the epitome of priestly holiness, so much so that Pope Benedict XV in his first encyclical, *Ad Beatissimi,* refrained from any new exhortation to the clergy but deemed it sufficient to recommend the study and observance of the *Exhortatio* of his saintly predecessor. All too insufficiently known, the *Exhortatio* of Pius X is a mine of sacerdotal asceticism and the prolific source whence Montoli drew inspiration for his *Comede,* a book of one hundred brief meditations for the clergy. *Priestly Perfection* is the *Comede* of Montoli in English garb.

The book merits unqualified recommendation. Besides the foreword by the late Cardinal Merry del Val, the translator has inserted a complete translation of the celebrated *Exhortatio* upon which all the following matter is based. The one hundred meditations are divided into three parts as follows: Part I — The Duty of Holiness in the Priest; Part II — Nature and Object of Priestly Holiness; Part III — Helps to Priestly Holiness. All the meditations have three points, dispensing with the prelude and leaving the resolutions to the natural promptings of the individual. The style is concise but pregnant with thought. We feel with Cardinal Merry del Val that "a priest who undertakes to shape his interior life on the principles and practices recommended in these pages cannot fail to become more worthy of his great calling and to intensify the efficiency of his ministry for the salvation of souls."

CASUS CONSCIENTIAE DE PRAECIPUIS HUJUS AETATIS PECCANDI OCCASIONIBUS, quos proposuit et solvit Franciscus Ter Haar, C.SS.R. Taurini-Romae. Ex Officina Libraria Marietti. 1934. Pp. viii+184.

As indicated in the title, this volume of "cases" has been written with special reference to occasions of sin which are prominent at the present time. In the Preface it is stated that the number and variety of such occasions have increased immensely in recent years; therefore, the necessity has arisen for setting forth more effective and special means to be used by priests, and particularly confessors, in meeting this new evil situation.

The work is divided into two sections. In the first, practical cases are proposed concerning occasions of sin in general and its various species, together with the appropriate principles and arguments. The second section, which is almost three times as long as the first, deals with occasions in particular and proposes remedies. The particular occasions treated are: bad schools, bad books, modern dances, theatres and moving pictures, company-keeping, concubinage, the current mode of dress among women, the radio, and evil drinking-places.

The total number of cases discussed is relatively small; hence the treatment is rather extensive. For example, company-keeping between two Catholics occupies twelve pages, while the case involving a Catholic and a non-Catholic covers thirteen pages. In general, the practical doctrine and rules set down seem to be neither too strict nor too liberal. There is abundant citation of the general and traditional rules laid down by the moral theologians and the application of these to the new conditions, occasions and dangers, seems to be done with thoroughness and moderation.

MEDIEVAL THEORIES OF THE PAPACY AND OTHER ESSAYS. By Robert Hull, S.J., late Professor of Fundamental Theology, Heythrop College. Collected and arranged after the death of the author, 1933, by Edmund F. Sutcliffe, S.J., Professor of Sacred Scripture, Heythrop College. London, Burns, Oates & Washbourne. 1934. Pp. xii+256.

Here is a collection of nineteen essays, reprinted from the *Irish Ecclesiastical Record, The Church Quarterly Review,* THE ECCLESIASTICAL REVIEW and *The Month,* dating from November 1927 to April 1933. The first nine essays are devoted to a discussion of medieval theories regarding the jurisdiction of the Papacy. The power of the Papacy, as the author states in his first article, is threefold: the *direct spiritual,* which is exercised directly in the spiritual matters of the whole world; the *indirect spiritual,* which is exercised in such temporal affairs of the whole world as have a connexion with the spiritual; and finally the *temporal* power, which is exercised immediately and directly in the temporal affairs of the Vatican State. The direct spiritual power has never been called into question except by the declared enemies of the Church, and it was only with the advent of the Roman Question that it became necessary to take up the defence of the direct temporal power. The indirect power which the author prefers to call "power in temporals" rather than "temporal power" was however a subject of controversy during the middle ages. It constitutes even to-day a problem that is difficult of solution. A clear concept of this indirect power is necessary for a complete understanding of the solution of this problem. It is to be regretted therefore that Father Hull does not more accurately define it. While he makes frequent reference to Suarez and Bellarmine, he himself indicates only vaguely the nature and limits of this power. The example of the headmaster and the tuck-shop as an illustration is rather unfortunate. It is more capable of a false interpretation than the true one.

In his treatment of such documents as the "Duo Sunt" of Gelasius I and the "Unam Sanctam" of Boniface VIII, Father Hull gives a brief account of the history of the conflicts regarding papal jurisdiction. There is a clear and concise exposition of the exaggerated claims of Jacobus de Viterbo, according to whose theory even the temporal power of kings is derived from the Holy See. The views of Ockham rejecting entirely the authority of the Pope in temporal affairs and the extreme theories of Marsiglio of Padua and John of Jandun, who taught such a subordination of the spiritual power as to destroy the independence of the Church, are made subjects of special

articles. The Gallican conception of the *potestas directiva,* that the papal power in temporals is not one of jurisdiction but of direction and of counsel, is considered and rejected. Another theory of the *potestas directiva* is that of Maritain and de la Brière. This theory differs from the other in that it does not reject the power of jurisdiction but extends the papal authority to include direction and counsel. The contention that this theory is found in Suarez and Bellermine is refuted by the author. He attacks the position as illogical, basing his argument on the principle that jurisdiction necessarily excludes direction and counsel—a principle that is open to question.

This section of the book gives evidence of the wide knowledge and careful scholarly work of the author. It is marred however in places by almost word for word repetition which in a work of this nature—the essays having appeared originally at different times—is perhaps unavoidable. The volume would have appeared to better advantage had the work of the collector stopped here.

There follows however a second section comprising ten essays on miscellaneous subjects. Three give evidence of careful research "The Date of the Octavius of Minucius Felix", "The Growth of a Critical Myth", and "Episcopal Lists and Apostolic Succession". Three papers on the Council of Trent and Tradition, written in a lighter style, are extremely interesting. One attempting the reconciliation of the principle of "compenetration in prophecy" with the inerrancy of Sacred Scripture is apologetic rather than historical in character. The remaining essays are refutations of non-Catholic misconceptions of the Roman Index and of Infallible Authority.

The book is a memorial of the scholarly attainments of the author. The inclusion of the names of so many important but little known characters in history may lead others to undertake a more careful study of their lives.

A HISTORY OF THE CHRISTIAN CHURCH. An Introductory Study. By Philip Hughes. Sheed & Ward, Inc., New York. 1934. Pp. x+395.

This book may be used for class work. It will also satisfy the demand of that large class of readers who desire to know something about the life of the Church without being compelled to work through the pages of a technical text book. When completed the work will be in three volumes corresponding to the three great epochs, which, in the mind of the author, exhibit the three great phases of the Church's activity, its trials, triumphs, and conflicts. This volume describes the first phase of the Church's influence as a world force.

It deals with the period of expansion and is called, "The Church and the World in which it was Founded", and embraces the history of the Church down to the period when, as the author conceives it, the Roman and the Hellenic culture were transformed into the new Byzantinism. The next volume will treat of "The Church and the World it Created" and will be devoted to that new medieval world which the Church erected on the ruins of the older civilization. The third volume, "The Church and the Christian World's Revolt against It," will be devoted to what is ordinarily referred to as the period of modern history.

In making this division the author has departed from the conventional method; and though his approach to the subject has a certain element of novelty it is not without many advantages which will, perhaps, be appreciated more fully by the general reader than by professional historians or by students who are receiving their initiation into church history. Although the author supplies a good and well chosen bibliography, his pages contain few notes or references. The references are sometimes unsatisfactory because they do not specify the works which the author had in mind. The style is vivid and the narrative is well sustained, but to the extent that the work lacks the conventional footnotes and references to primary sources it will throw an undue burden on teachers.

ON BEING HUMAN. By Gerald Vann, O.P. New York: Sheed & Ward, Inc. 1934. Pp. 110.

An essay which answers some of the fundamental questions of the day, concisely yet completely, is worthy of study by those who have the welfare of modern society at heart. In this essay entitled *On Being Human,* many questions find answer. What are the errors of modern industrialism? Why are men losing their love for the soil? How comes it that the employee is regarded to-day as just another piece of machinery? On whom shall we place the blame "for making the ideas of man criteria of reality and not reality the criterion of ideas"? How best to ascertain the practical value of the vows of chastity, poverty and obedience? These questions, together with many other such, are given a correct response in these tightly written pages from the pen of the Dominican Father Vann.

To go into a detailed analysis of his main topic, the relation of true humanism to Christianity, would take away from the pleasure awaiting the readers of these worthwhile pages. One can, however, say that to date we have no more forceful portrayal of St. Thomas as a humanist in the best sense of that term. The entire essay is an excellent example of the correlation of religion and philosophy.

COMPENDIUM THEOLOGIAE MORALIS iuxta methodum Ioannis Petri Gury, S.I. ad normam Codicis Iuris Canonici redactum a Raphaële Tummolo S.I. Editio Quinta quam recognovit emendavit et auxit Thomas A. Iorio eiusdem societatis. Vol. I. Neapoli (Italia). M. D'Auria, S. Sedis Apostolicae Typographus. 1934. Pp. 649.

While manuals of moral theology are all very much alike, some of them are distinguished by clearness of expression, by attention to current conditions, by judicious distribution of emphasis or by other special features. In the work before us, more than one of these distinguishing marks is conspicuous. Perhaps cogency and clearness of expression and timeliness in the selection of topics for emphasis are most notable.

From the large number of instances illustrating the last mentioned quality, two may be selected for brief discussion. The author's defence of the right of the State to transfer goods from one group of citizens to another by exercise of the right of eminent domain, is brief but convincing. The ethical doctrine set forth on page 558 is in pleasing contrast to the legalistic considerations upon which the Frazier-Lemke Act was recently declared unconstitutional by the Supreme Court. On the other hand, the author's attempt to show that a family living wage is not due in commutative justice (pp. 593-594) is a complete failure. This is most strikingly evident in his answer to the third objection (p. 594). He contends that the individual living wage exhibits equality between work and pay, while there is no such equality in the case of the family living wage. Of course, the truth of the matter is that there is no relation of equivalence in either situation. No relation of equality, nor of inequality, can exist between any amount of work and any amount of pay. One might as well try to establish such a relation between sound and color.

Pope Leo XIII rejected the impossible comparison between work and pay and substituted equivalence between pay and the workers' needs. As Léon Polier pointed out more than thirty years ago, the just wage demanded by Pope Leo XIII "is completely alien to the concept of a just wage measured by objective equivalence between the labor produced and the wage paid (*L'idée du juste salaire,* p. 54). It was upon the fallacious assumption that such an objective equivalence exists and is ascertainable, that the majority of the Supreme Court in 1923 handed down the extraordinary decision that the Minimum Wage Law of the District of Columbia was unconstitutional.

As a matter of fact, the family living wage is required to meet needs which are quite as normal in the case of the majority of male adult workers as are their individual needs of food, clothing, shelter, etc. The relation of justice, of equality, of equivalence, is quite as clear and exigent in connexion with the family living wage as it is in connexion with the individual living wage.

DE DELICTIS ET POENIS. Vol. Primum: De Delictis. By P. Gommarus Michiels, O.M.Cap., J.C.D. Lublin-Polania. Brasschaat-Belgium. 1934. Pp. xvii+358.

The internationally known author of the present volume, P. Gommarus Michiels, O.M.Cap., J.C.D., enjoys so high a reputation among canonists and ecclesiastical writers in general that he needs no further introduction. His previous works on General Norms of Canon Law and on the General Principles governing the legislation on Persons have merited for the author so high a respect that the mere publication of a work from his pen arouses widespread interest among students of church law, and bespeaks immediately the assurance of solid authority.

This work of Michiels treats the subject of Delicts of the Fifth Book of the Code of Canon Law. A preliminary treatise presents the fundamental principles governing the coercive power in the Church and the State. The various theories concerning penal rights, namely the vindicative, repressive, the finalistic-utilitarian, the repressive-preventive, and lastly the theory held in church law, namely, the theory of juridical protection or of social justice, are very plainly expounded. Latini is given due credit for his accomplishment in the exposition of the last-mentioned theory. Michiels follows Latini almost to the word in his treatise on the theory in question. An immense amount of material is briefly insinuated in the footnotes of pages 55 and 56 on the term " Delict " and its synonyms.

On page 61 the author rightly stresses the fact that the Church was the first to recognize and punish a delict because of its juridical public character. The leadership of the Church in this field is demonstrable from the unanimous doctrine of theologians and canonists, from the actual practice of the Church throughout the centuries and, of course, from texts of the law. On page 88 the author asserts that the determinants of juridico-criminal imputability and responsibility show a gradual evolution. This statement will probably evoke discussion in some quarters. Changes and variances in punishments could be interpreted as rising from the attitude of the Church toward the public impression, not toward the imputability.

Because of the weighty importance of the constitutive element of occult delicts the student will eagerly read the author's treatment of the distinction between public and occult crimes. (Pp. 177 sqq.) The historical notes that precede the commentary throughout the book are invaluable.

Probably some students will miss a special disquisition on the relation of Book V to the rest of the Code, such as the relative value and importance of penal legislation with reference to Persons, Things and Processes. Possibly the sequence of procedural and penal legislation could have been evolved with some benefit to the student. Some readers no doubt would have been glad to know that the Fourth and the Fifth Book interchanged places before the codification reached its final form. The internal construction of the Fifth Book would form an interesting treatise in any work of this type. The author's interpretation of "actio civilis" as being justified on the grounds that a private person in the Church is a "civis" of the ecclesiastical society, will evoke some discussion.

The author's present work is above almost all criticism. It is the outstanding work on Delicts since the Code. It is likewise the most learned and most thorough commentary of the canons to come under our consideration.

THE COMMUNION OF SAINTS. By the Rev. Valentine Breton, O.F.M. Translated from the French by the Rev. R. E. Scantlebury. St. Louis, B. Herder Book Co. 1934. Pp. xix+213.

The Communion of Saints is one of the most consoling doctrines of the Church, yet heretofore little of an erudite nature has appeared in English on the subject. In the present work the author undertakes to treat this important doctrine from the viewpoints of history, dogma and devotion. After explaining scientifically the meaning of the word and of the doctrine, the author traces its development in the writings of the Fathers and theologians. The wording of the formula (*Credo*), *Communionem Sanctorum,* and its insertion into the Creed he attributes to Gallican devotion in the fifth century. In the second part of the book the author studies the doctrine from the standpoint of revelation in the Gospels and the Pauline Epistles. The third part deals with the devotional side of the doctrine and stresses especially the duty of the members toward the head—Christ, and their duties toward one another. The fundamental duty of the members is to safeguard the mystic union by the avoidance of sin, schism and heresy. The Church, personifying Christ, is the natural protector and promoter of the mystic union or Communion of Saints.

CATHOLIC ACTION. By Burton Confrey, M.A., Ph.D. New York: Benziger Brothers. 1935. Pp. 321.

That our Catholic people need more thorough and intensive training in order to solve, in accordance with the mind of the Church, the problems of life—private, public, social, political—is admitted on all sides. Again and again has His Holiness, Pope Pius XI, emphasized the need of intellectual preparation that will enable us to understand the whole program of Catholic teaching so that we may live actively and intelligently for Christ and His Church. Especially has our Holy Father pointed out the need of study as a necessary preparation for effective participation in that apostolate so close to his heart—the Apostolate of Catholic Action—and made it clear that every Catholic should seek, as far as is within his capacity and opportunity, that religious, moral and intellectual training which will enable him to take a fruitful part in that apostolate.

It is encouraging, therefore, to those working actively in this field to note the increasing amount of useful literature—some of it directed exclusively to the clergy, some of it to the laity—dealing with the aims, purposes, objectives and technique of Catholic Action and supplying the information required in the process of preparation.

The latest publication of this kind to come to the attention of this reviewer is a paper-bound, 321-page volume entitled *Catholic Action,* by Burton Confrey, M.A., Ph.D., director of educational studies and supervisor of practice teaching at Mount Mercy, Pittsburgh, Pa. The book is accompanied by a Teacher's Manual of 107 pages consisting of notes and suggestions for study and presentation, indicating pages of the text. Dr. Confrey's book, which is intended primarily for colleges and study clubs, treats of Catholic Action under ten main unit divisions with related subdivisions under each. These unit divisions treat generally of the foundation of Catholic Action, its relation to family life and one's own life, and to education, citizenship, social service, social justice and recreation. The final division, entitled "Initiating Catholic Action," deals with intellectual and spiritual preparation for Catholic Action and with practical Catholic Action projects.

While the author's approach to and treatment of these various units evidence thorough study and careful planning, this reviewer is of the opinion that many will find his manner of presentation and discussion unnecessarily involved. This would be especially true of the student and the inexperienced study-club member working alone without an understanding teacher or leader explaining the text and carefully guiding the study. Dr. Confrey's altogether scholarly but intricate

treatment would appear to them too scientific and foreboding. While not in the classification of Dr. Confrey's book, a contrast in simplicity and direct presentation is found in the excellent booklet, *Conferences on Catholic Action* (N.C.W.C.), by Archbishop Pizzardo, who makes his subject perfectly clear and understandable in all its aspects.

In a foreword to his book, Dr. Confrey states that for three years before putting it in final form, he used the material with college students " who were eager to achieve a unity and totality of point of view, to see life steadily and see it whole ". To such students—in fact to all products of Catholic education—the Church looks for its future progress and influence. In the hands of teachers as capable, as zealous and as understanding as the author, Dr. Confrey's book can be made to contribute much to the development of the type of Catholic leadership required by the Church, while bringing about the correct understanding and effective promotion of the apostolate to which his volume is dedicated.

SOUND SPENDING. With Special Reference to the Operating Costs of Institutions, Schools, Colleges, Hospitals, Orphanages, Convents, Monasteries, etc., Seminaries, Parishes. By the Rev. Joseph F. Walsh, M.A., Professor of Administration and Treasurer, St. Mary Seminary, Our Lady of the Lake, Cleveland. Seminary Press, 1227 Ansel Road, Cleveland. 1935. Pp. ix+238.

There is so little information available for the proper administration of diocesan or parish institutional properties, except in the costly courses of practical management, that even a mediocre tract by an experienced teacher-administrator would be heartily welcomed by those of us who have to worry much even in a prosperous world.

Such a pioneer as Father Walsh's *Sound Spending* deserves the highest commendation to that increasing number of procurators, treasurers, pastors and superiors who have thrust upon them the onerous duty of meeting outgo with income and procuring creature comforts when the cash receipts are curtailed in a depression period. The scope of the subjects so compactly outlined will afford the unknowing postulants with some of the economic difficulties that must be overcome daily by proper coördination of economical properties and human beings.

There is an unusually apt and appropriate division of the topics into, (1) office management; (2) building or physical plant utilization on heating, air-conditioning, maintenance and repairs, etc; (3) dining-hall operation through close supervision of food, kitchen and

laundry. In the fourth section Father Walsh has selected and submits many of the business activities used in the business world in planning ahead. The book should acquaint many of the heads of institutions with much information that could be available were many text books or data books on management bought. The discussion on heating alone, when adjusted to local conditions, should save any pastor more than the cost of a ton of coal and the explanation of the coïnsurance clause in fire policies should prevent any procurator from paying more than a just and equitable rate for insurance protection, or suggest the proper manner of acquiring greater coverage at any given rate.

It is hoped that the economic problems of the late depression affecting our churches and institutions will be recorded, explained and interpreted for our successors. *Sound Spending* outlines and describes the problems that confront the pastoral planner today.

READY ANSWERS IN CANON LAW. By the Rev. P. J. Lydon, D.D. Benziger Brothers, New York. 1934. Pp. xvii+533.

The busy priest in parish life frequently meets a problem in canon law. It may be a matter of administration of the Sacraments, of parish boundaries, of correspondence with the chancery, of cemetery rights, or some other of the one thousand and one questions that can come up in the course of the spiritual and temporal administration confided to the priest. A friend in need is a friend indeed. And if the busy pastor can reach over to his library table and pick up a ready-reference work that would help him out in the above mentioned difficulties he will breathe a sigh of relief. Such a help indeed is precisely the highly practical canonical dictionary which the well known author, Dr. Lydon, presents to the parish clergy. Archbishop Hanna mentions in an introductory foreword the great usefulness of the work here under review. In that introduction he states: "The feature to which I would call special attention is the great array of references to all parts of the Code of Canon Law and to the latest decisions of the Holy See." The referential element will give the inquirer the necessary canonical basis upon which, if necessary, further investigation could easily be made.

It was no doubt a difficult task to observe due balance and proportion in the treatment of the various subjects. A merely theoretical professor would obviously lean toward a frequent excursus on some intricate canonical distinction, but in this work the purpose of practicality and readiness in application had to be combined with a precision that would not allow false interpretations. Steering be-

tween Scylla and Charybdis was a difficult task, but Dr. Lydon has come through with enviable success.

A hurried glance at the make-up of the book and the disposition of the material will lead the reader into a growing interest. One of the excellent effects of such a work will be probably one that was intended by the author himself, namely, that a casual reader who knows little about canon law and cares still less will find the field of ecclesiastical jurisprudence not so dry and uninteresting as is sometimes supposed. Such a reader will find in the presentation of Dr. Lydon's material a basis upon which he will soon build further study. Take for instance the very first topic "Abbots". Dr. Lydon begins with a tangible lesson. He tells us: "There are various classes of abbots. We are familiar with abbots of independent monasteries who have authority over their subjects but without any territory, e.g., the Abbot of Collegeville, Minn.; Richardton, N. D.; Conception, Mo.; Mt. Angel, Ore.; St. Procopius, Lisle, Ill.; St. Vincent's, Latrobe, Pa., etc." This method of presenting the subject matter hits home. One will want to know more about the subject. Thus the reader is lead on to further investigation.

Besides the interesting method of presentation of the author we find practical formulae for procedure in various cases. If the pastor has only one case in a lifetime of "absolutio complicis" and picks up Dr. Lydon's book and finds the formula to be used he will feel amply rewarded for having made the acquisition of this work. The practicality of the book has been much enhanced by case study. For the student who wishes to go into further detail Dr. Lydon refers to particular works on the subject. The topical index at the beginning of the book and the general index at the end will prove highly helpful to both parish priest and seminarian.

Many readers will lay the book down with the opinion that a worthy successor follows in the footsteps of the great Ayrinhac.

Literary Chat

The Spirit World About Us, by the Rev. Joseph Husslein, S. J., Ph.D., gives a very concrete account of Catholic beliefs concerning the Angels and the rôle that they play between God and Man. The twelve chapters that go to make up the book are replete with stories and quotations from both the Old and the New Testaments showing the office of the Angel. All of the classic incidents from the time of Tobias down to that of Christ Himself, wherein the gracious guardianship of the Angels is manifest, are recalled.

One has only to read two or three chapters to discern clearly what points are of faith and what would be rash to deny concerning Angels. The author shows from Sacred Scripture that the truth of the existence of Guardian Angels, in general, is of divine faith and must be accepted by all those who belong to God's Church. Father Husslein also shows that it is part of Catholic teaching that every human being has a Guardian Angel, saint and sinner, Christian as well as pagan, and that one would be very rash to deny this universal belief of the Church.

The reader will find Chapter VI, "St. Michael, Champion of the Church," and Chapter XI, "The Epic of the Angel World," extremely interesting.

Saint Jean Eudes (1601-1680), founder of the Eudists, assimilated during his lifetime the spirituality of Cardinal Bérulle and brought it out in a clear and practical way and was one of the founders of the devotion to the Sacred Hearts of Jesus and Mary. His works were last published in 1905 and his meditations were scattered in twelve volumes. The author of Œuvres choisies de Saint Jean Eudes, II vol. *Méditations sur divers sujets*, by Ch. Lebrun (P. Lethielleux, 10 rue Cassette, Paris, 1932, pp. 630), has made a selection of meditations from the Royaume de Jésus, Cœur Admirable, Enfance Admirable, Manuel de Piété, Memorial de la vie Ecclesiastique, which he presents for the use of the clergy as well as the laity. A mystery of the life of Christ is assigned to each day of the week; thirteen meditations are devoted to the interior discourse between the soul and its Maker; seventeen deal with humility, each one of them based on a text from Holy Scripture. The other meditations are on the Sacred Hearts of Jesus and Mary, and the principal feasts of the year.

As an introduction, Père Lebrun devotes twenty-eight pages to the method of mental prayer according to Saint Jean Eudes. The founder of the Eudist Congregation has left no treatise on meditation; hence the author has gathered from the numerous works of Saint Jean the advice which he gave during his life, the opinions which he held, and the method which he himself followed. This book should find a hearty welcome in the Eudists' congregations of the United States and among the students of the history of spiritual life.

Last year the Seminary of Our Lady of the Lake, Illinois, published, as doctoral dissertations, two syntheses on doctrines of St. Bonaventure. These books save one the trouble of ploughing through the immense tomes of the Seraphic Doctor. They should, therefore, be appreciated by all who study St. Bonaventure. From the purely theological point of view, these studies are short, but clear and thorough.

Daniel Culhane writes on the Mystical Body. (*De Corpore Mystico, Doctrina Seraphici*, pp. iii + 109.) The subjects treated are the members, the unity, the head of the Mystical Body, the relation of the Mystical Body to the Sacraments and the visible Church.

Henry Koenig treats of the indwelling of the Holy Ghost in the soul of the just man. (*De Inhabitatione Spiritus Sancti, Doctrina Sancti Bonaventurae*, pp. iii + 80). The doctrine of St. Bonaventure on this point agrees with the common teaching of theolo-

gians. The indwelling is a substantial presence, which however is not substantial precisely because it is a supernatural. The indwelling presence supposes a preceding natural, substantial presence, obtained through the creation and preservation of the creature.

From May to September, 1933, there appeared in the French review, *Prêtre et Apôtre*, a series of articles under the general title, *Lettre à un jeune prêtre récemment ordonné*. The author, Canon Henri Couget, has now published the letters in a booklet for which Cardinal Verdier has written a preface. Much of what is contained in this brochure might well be incorporated into a manual of pastoral theology, as, for example, the section on administration. Other parts are concerned with such things as study and the use of leisure time. "Few priests," writes the Cardinal, "are as well qualified as the author to counsel their young confrères"; and he prays that those for whom the book was written will read and reread it. (Paris: Maison de la Bonne Presse, 5 rue Bayard; 1934, pp. ix + 55.)

The genuineness of Christian piety must be gauged according to the intensity of the virtues of faith, hope and charity adorning the soul. Piety that rests solely or principally upon external religious practices will sooner or later come to naught. Readers of German will find a thorough and practical analysis of the three theological virtues in *Glaube, Hoffnung und Liebe* by Thaddäus Soiron, O.F.M. (Pustet, Regensburg, 1934.) Taking each of the theological virtues, the author considers it in its essence, contents and fruits for daily life. The work abounds in apt quotations from Holy Scripture, the Fathers and theologians, notably St. Bonaventure.

Benziger Brothers have brought out volumes II and III of *Practical Aids for Catholic Teachers*, by Sister M. Aurelia, O.S.F., M.A., and the Rev. Felix M. Kirsch, O.M.Cap., Ph.D. Volume I of the series has already been published. Volume II, for the intermediate grades, shows how to make practical application of the truths embodied in the Beatitudes; gives natural and supernatural aids for character development; relates short stories of eighteen saints; supplies class-room projects for each month of the school year; tells how to develop interest in the missions, how to train altar boys, and how to correlate dramatization, music and art with religion. Volume III, for the upper grades, deals first with the seven capital sins, discusses methods and projects of teaching the Mass and of developing vocations, and then gives some advanced treatment of the projects dealt with in Vol. II.

The purpose of these books is to supply material for busy teachers. Practically every type of valuable class-room projects is treated. For young teachers especially, these volumes fill a need; and even experienced teachers will find in them *practical aids*. It is not easy to have always on hand stories which will help to implant a religious truth, hence the advantage a set of these books offers to religious homes.

Art, literature, economics, education, and sociology (to mention but the more obvious) depend directly and fundamentally for their trend of development upon the theory of value employed. The purpose of a work just at hand is "to see and meet a main present problem. The search for standards of human values is a central theme of current life and letters, and is reiterated at every turn. This book is at once serious and elemental about the search." (*Values and Reality*. By Leo Ward, C.S.C., Sheed and Ward, Inc., New York, 1935; pp. vi + 331.)

The book is divided into three parts. The first is concerned with the formation of fundamental concepts and useable definitions of value and valuing, standards, ends and values. The second part treats of standards as studied by the author in the philosophy of Dewey, Plato, St. Thomas and "in fact". "In the third part," as the writer puts it, "an endeavor is made to use the standards, and suggest transvaluations in matters of money, order, balance, integration, reverence."

Father Leo Ward, who is a member of the Department of Philosophy at Notre Dame University, has been interested in the study of values for some years. He brings to his work a comprehensive and critical knowledge of the literature. Although the author has made efforts to present the study in a somewhat popular style it is so essentially philosophical that it does not lend itself readily to such treatment. The book should certainly be read by those who are interested in philosophy and in the philosophical foundations of the social sciences.

The aim of the collection of *Les Moralistes Chrétiens* is to make known the principles of Christian life such as the great teachers of the past have understood and taught them. Saint Basil, Pascal, Origen, Saint Thomas, Les Pères du Desert are few of the men that have already been treated. A volume on *Maurice Blondel* has just made its appearance and, like the others, it is a masterpiece. Blondel, the philosopher and the "moraliste chrétien" speaks through his works and the interpretation which he has given himself of them. (Gabalda, Paris; pp. 314.)

Maurice Blondel, born at Dijon in 1861, spent his life teaching at Chaumont, Montauban, Aix, Lille, and it was at Marseilles that he reached the zenith of his career. In 1927, he took his pension in order to devote the remainder of his life to the publication of his works. Primarily, he is a thinker seeking to explain Christ. He taught that our destiny is purely supernatural. But his one aim in life was to show according to his own words: "La distinction formelle et l'union réelle de la philosophie la plus normalement developpée et du Catholicisme le plus antiquement defini" (p. 10). A Catholic philosophy is not a special system. It is pure philosophy which brings the mind to the door of divine revelation. Such were his teachings as found in this volume.

L'Action, Blondel's most important contribution to the philosophical world, and through which he exercised a powerful influence, has been out of print for many years. The authors have based their study of this "moraliste chrétien" on this particular volume. The work is divided into five parts in which the nature of the moral problem, the only true attitude toward such a problem, the social and individual repercussions through action, the demands of sincerity, and the understanding of social relations are treated. This volume is truly a way of spiritual life, according to the dictates of a philosopher, based upon the fact that since our life is supernatural, one must find God's action in us.

Père Monsabré the Dominican was one of the greatest French preachers of the nineteenth century. In the course of his forty years of preaching, he published more than forty volumes, "admirable", as one reviewer writes, "as well for their variety and eloquence as for their solidity of doctrine and unimpeachable orthodoxy." These volumes Canon J. Chapeau has mined for the riches contained in *La Vierge Marie*. Here in one handy volume we find assembled the best of what Père Monsabré said in praise of the Blessed Virgin. The book is not a loose collection of quotations, but a well-ordered treatise. In the first part, the author treats of the greatness of Mary. The second, the largest part, is devoted to the Rosary. The pages dealing with Mary's place in the Rosary are perhaps the best in the book. The thirty pages of the third part are concerned with the universal cult of Mary. Had Saint Bernard written in French, he would have written much like Father Monsabré. (Paris: P. Lethielleux, 10 rue Cassette; 1934, pp. iv + 208.)

La Vie Spirituelle is the title of a series of books dealing in some way or other with the spiritual life. They are by prominent French Dominicans. The eleventh in the series, *Recueillements*, by Father F.-D. Joret, is at hand. As its title indicates, the book is more than a mere treatise on recollection. It is in fact a pleasing combination of the theory and practice of Recollection. The thirty some chapters are like so many essays or informal meditations; they lose nothing

by being read independently of each other. There is nevertheless a well-marked progression. *Le vrai recueillement, la presence divine, le premier amour, la divine amitié, le divin chef dont nous sommes membres,* are some of the chapter headings. Spiritual directors and retreat masters should find this latest of Father Joret's books eminently useful. (Paris: Desclée De Brouwer & Co., rue des Saints Pères 76; 1935, pp. 358.)

A thorough discussion of the doctrine of St. Thomas on sacrifice has been published by Fr. Placidus Rupprecht, O.S.B., entitled *Der Mittler und sein Heilswerk, Sacrificium Mediatoris* (Herder & Co., Freiburg im Breisgau, 1934; pp. 164). Fr. Placidus does not defend any theory as his own, but limits himself to making a complete synthesis of the doctrine of St. Thomas, observing that so many theologians, holding different theories on sacrifice, quoted St.Thomas in support of their own views, Fr. Rupprecht thought that the views of St. Thomas on this point were more comprehensive than was thought generally. Hence he has written this treatise.

The first part of the work deals with the virtue of religion, the second with exterior and interior sacrifice, and the third with salvation through mediation. There is no bibliography, as this synthesis is made at first hand from the Parma edition of the works of St. Thomas.

Fr. Rupprecht finds that according to St. Thomas there are many elements in the concept of sacrifice. According to the latter, such theories as the oblation theory, the abstinence theory, the consecration theory, the sacramental theory, the theory of divine acceptance, are true as far as they go, but remain only partial views. The banquet theory, contains an element of truth, but does not bring out the inner essence of sacrifice.

Books Received

THEOLOGICAL AND DEVOTIONAL.

Devotionale Pii Clerici et Religiosi ex Scriptura, Patribus, Liturgiis variisque monumentis ecclesiasticae antiquitatis cum precibus piis indulgentiis auctis a D. Germano Prado, Monacho Silensi Ordinis Sancti Benedicti, collectum atque digestum. Marius E. Marietti, Taurini et Romae. 1935. Pp. vii—416. Pretium, *Lib. it.* 7.

De Sacra Ordinatione. Accedit Appendix *De iure Orientalium.* Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. (Tractatus Canonico-Moralis *De Sacramentis,* Vol. II, Pars. III.) Marius E. Marietti, Taurinorum Augustae et Romae; Univ. Gregorianae, Romae. 1935. Pp. xii—716. Pretium, *Lib. it.* 27.

Echoes Eternal. By J. E. Moffatt, S. J., Bruce Publishing Company, Milwaukee, Wisc. 1935. Pp. 155. Price, $1.25.

Religion Teaching and Practice. By Rudolph G. Bandas, Ph.D., S.T.D., et M. Joseph F. Wagner, Inc., New York City. 1935. Pp. ix—118. Price, $1.50.

LECTURES SPIRITUELLES DANS LES ÉCRITS DES PÈRES. Par J. de Ghellinck, S.J., Professeur à l'Université Grégorienne, à Rome, et au Collège Philosophique et Théologique S.J., à Louvain. Desclée, De Brouwer & Cie, Paris-7e. 1935. Pp. viii—80. Prix, 4 *fr.*

PARISH KYRIALE. Selected and set up by Monks of St. John's Abbey. (*Popular Liturgical Library*, Series III, No. 5.) Liturgical Press, Collegeville, Minn. 1935. Pp. 65. Price, $0.12; 12 copies, $0.96; 300, $22.50; *plus postage.*

TRACTATUS CANONICO-MORALIS DE SACRAMENTIS. Vol. II — Pars III De Sacra Ordinatione. Accedit Appendix: De Jure Orentalium. Casa Editrice Marietti, Torino, Italy. 1935. Pp. 710. Pretium, *Lib. it.* 27.

ACTA PONT. ACADEMIAE ROMANAE S. THOMAE AQ. ET RELIGIONIS CATHOLICAE ANNO 1934. Nova Series, Vol. I. Marius E. Marietti, Taurini et Romae. 1935. Pp. 2144. Pretium, *Lib. it.* 10.

RATIO SACRA IN MATRIMONIO CANONICO ET CIVILI. Sac. Eduardus Grzymala. Dissertatio ad Lauream in Facultate Iuris Canonici apud Pontif. Universitatem Gregorianam. Marius E. Marietti, Taurini et Romae. 1935. Pp. 230. Pretium, *Lib. it.* 10.

CATHOLIC FAITH. Based on the Catholic Catechism as drawn up by His Eminence Peter Cardinal Gasparri and edited under the supervision of the Catholic University of America by the Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt. D., and Sister M. Brendan, I.H.M., M.A. Illustrations by C. Bosseron Chambers. Book One. P. J. Kenedy & Sons, New York. 1935. Pp. 64. Price: paper, $0.25; cloth, $0.40—to schools, $0.20 and $0.35.

PROBLEM OF DIVORCE. Solution according to Thomistic Doctrine. By John J. Pitrus, S.T.D., New Britain, Conn. Thesis submitted to Faculty of Theology of University of Fribourg, Switzerland, in partial fulfillment of requirements for Degree of Doctor of Theology. 1934. Pp. 138.

HISTORICAL.

CHURCH AND STATE IN TUDOR IRELAND. A History of Penal Laws against Irish Catholics, 1534-1603. By Robert Dudley Edwards, M.A. (N.U.I.), Ph.D. (London), Fellow of the Royal Historical Society. Foreword by Professor Mary Hayden, M.A., D.Litt. Longmans, Green & Co., London, New York, Toronto, Calcutta, Bombay, Madras. 1935. Pp. xliii—352. Price, 18/- *net.*

DEUX SAINTS ANGLAIS. John Fisher (1459-1535) et Thomas More (1478-1535). Par Joseph Delcourt, Agrégé de l'Université, Professeur au lycée Pasteur, à Neuilly. Bonne Presse, Paris, France. 1935. Pp. 128. Prix, 3 francs.

MISCELLANEOUS.

TWOPENNY PAMPHLETS: Do 141, *The Tradition of the Apostles.* By the Rev. Joseph Heald. (*Student's Series.*) Pp. 32. F 315, *All for the Best.* By E. Kielty. Pp. 32. F 317, *Escape.* By John Quinlan. Pp. 30. F 318, *The Ghost of Marycombe.* By Cornelia Francis. Pp. 24. H 252, *The Counter-Reformation.* By H. O. Evennet, M.A., Fellow of Trinity College, Cambridge. Pp. 19. H 256, *Twenty-Five Years of Progress* (1910-1935). A Jubilee Retrospect. B. G. Elliot Anstruther. Pp. 15. R 135, *Theosophy.* By the Rev. C. C. Martindale, S.J. (*Studies in Comparative Religion*, 35.) Pp. 36. R 139, *A Philosophy of Comparative Religion.* By the Rev. E. C. Messenger, Ph.D. (*Studies in Comparative Religion*, 39.) Pp. 32. S 126, *The Pope and Catholic Action:* Four Pontifical Letters; Letter of the English Hierarchy, 1934; and What is Catholic Action? by Monsignor Pizzardo, Archbishop of Nicea. Pp. 32. Catholic Truth Society, London, S.W. 1. 1935. Price, *twopence* each.